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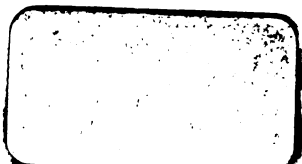
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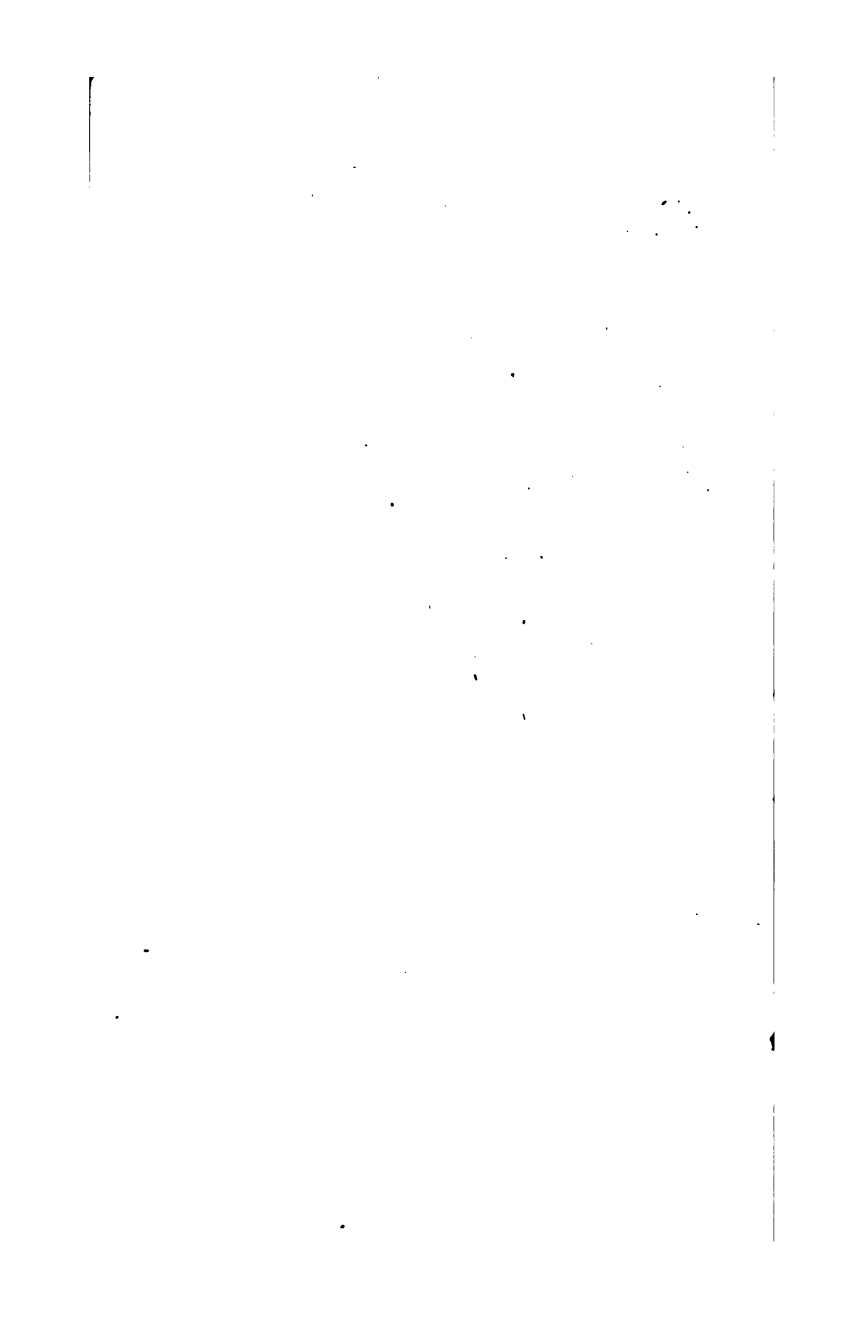
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ΣΟΦΟΚΛΕΟΥΣ ΦΙΛΟΚΤΗΤΗΣ.

THE  
PHILOCTETES  
OF  
SOPHOCLES.



LONDON:  
JOHN W. PARKER AND SON.



**THE**  
**PHILOCTETES**  
**OF**  
**SOPHOCLES.**

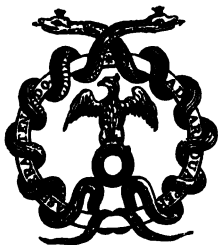


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THE  
PHILOCTETES  
OF  
SOPHOCLES.

WITH EXPLANATORY NOTES  
BY WILLIAM HAIG BROWN, B.A.

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## PREFACE.

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THE present edition of the *Philoctetes* was undertaken with the intention of supplying to the lists of School Literature a copy of that drama available for the use of those less advanced in the Greek language: and it is hoped that, by avoiding prolix disquisition and attending to the more pressing wants of School Readers, the Editor will benefit them by a study which has proved by no means unprofitable to himself.

The work was commenced at the suggestion of a gentleman, whose talents for imparting instruction have been fully attested by the high honours won by his pupils at the Universities, while a long experience in tuition has added great weight to his opinion that a series of the dramatic authors in the form of the present tragedy would be an acceptable addition to the educational books of the present day. It is sincerely hoped that the efforts of the Editor will aid in the realization of that opinion.

As the researches of the great scholars of Germany are the basis on which his own knowledge of Sophocles rests, the Editor can scarcely lay claim to originality: the more immediate debts to

them have been duly acknowledged, as far as limited means of reference would allow, and care has been taken that the principle of "suum cuique" might be as little as possible infringed.

The text of Dindorf has been followed with one or two slight exceptions, which the metre or the sense seemed to demand. Such are *καταυλισθεῖς* for *κατακλιθεῖς* in v. 30; *εἴ τιν'* for *εἴ τις* v. 699; *εἶρπε* for *ἔρπει* v. 701.

The design of the work having been thus briefly stated, it merely remains to express a hope that by this and similar endeavours the path to an appreciation of those noble monuments of the human intellect, which are to be found in the writings of the Greek tragedians, may be rendered more inviting, and that the reception of these labours may prove that the Editor has not been mistaken in the plan upon which he has bestowed them.

W. H. B.

RICHMOND, *Yorkshire*.

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## ΥΠΟΘΕΣΙΣ.

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Ἀπαγωγή Φιλοκτῆτου ἐκ Λήμνου εἰς Τροίαν ὑπὸ Νεο-  
πτολέμου καὶ Ὀδυσσεώς καθ' Ἑλένου μαντεΐαν, ὃς κατὰ  
μαντεΐαν Κάλχαντος, ὡς εἰδὼς χρησμοὺς συντελοῦντας πρὸς  
τὴν τῆς Τροίας ἄλωσιν, ὑπὸ Ὀδυσσεώς νύκτωρ ἐνεδρευθεὶς,  
δέσμιος ἤχθη τοῖς Ἑλλησιν. ἡ δὲ σκηνὴ ἐν Λήμνῳ. ὁ δὲ  
χορὸς ἐκ γερόντων τῶν τῷ Νεοπτολέμῳ συμπλεόντων.  
κεῖται δὲ καὶ παρ' Αἰσχύλῳ ἡ μυθοποιία. ἐδιδάχθη ἐπὶ  
Γλαυκίππῳ\*. πρῶτος ἦν Σοφοκλῆς.

## ΥΠΟΘΕΣΙΣ ΕΜΜΕΤΡΟΣ.

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Χρύσης Ἀθηνᾶς βωμὸν ἐπικεχωσμένον,  
ἐφ' οὗπερ Ἀχαιοῖς χρησθὲν ἦν θῦσαι, μόνος  
Ποίαντος ἦδαι παῖς ποθ' Ἡρακλεῖ συνών.  
ζητῶν δὲ τοῦτον ναυβάτη δεῖξαι στόλῳ,  
πληγείς ὑπ' ἔχεως ἐλίπετ' ἐν Λήμνῳ νοσῶν.  
Ἑλενος δ' Ἀχαιοῖς εἶψ' ἀλώσεσθ' Ἴλιον  
τοῖς Ἡρακλέους τόξοις παιδί τ' Ἀχιλλεύς.  
τὰ τόξ' ὑπῆρχε παρὰ Φιλοκτῆτη μόνῳ\*  
πεμφθεὶς δ' Ὀδυσσεὺς ἀμφοτέρους συνήγαγεν.

\* Olym. xcii. 3. i. e. B.C. 410.

## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

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ΟΔΥΣΣΕΥΣ.

ΧΟΡΟΣ.

ΣΚΟΠΟΣ ὡς ΕΜΠΟΡΟΣ.

ΝΕΟΠΤΟΛΕΜΟΣ.

ΦΙΛΟΚΤΗΤΗΣ.

ΗΡΑΚΛΗΣ.

•

## ΦΙΛΟΚΤΗΤΗΣ.

ΟΔ. ἈΚΤΗ μὲν ἦδε τῆς περιβρύτου χθονὸς  
 Λήμνου, βροτοῖς ἄστειπτος οὐδ' οἰκουμένη,  
 ἔνθ' ὃ κρατίστου πατρός Ἑλλήνων τραφεῖς  
 Ἀχιλλέως παῖ Νεοπτόλεμε, τὸν Μηλιᾷ  
 Ποίαντος υἱὸν ἐξέθηκ' ἐγὼ ποτε, 5  
 ταχθεῖς τόδ' ἔρδειν τῶν ἀνασσόντων ὕπο,

v. 1. μὲν] The apodosis is in v. 15. In Soph. Trach. vv. 6—27, there is a similar use of μὲν—δὲ.

ἦδε] 'here,' 'before your eyes.' This is a frequent use of ὅδε in Tragedy, as in τὸν ἄνδρα τόνδε, i.e. ἐμέ.

v. 2. ἄστειπτος] The more correct form of this adj. is ἀστικτος, as it is derived from ἐστίβημαι: the same remark applies to στείπτῃ, v. 33. This desolation is only to be understood of a certain part of Lemnos; for Homer represents it as a flourishing place during the Trojan war. *Iliad* xxi. v. 40.

οὐδ' οἰκουμένη] 'much less inhabited.' Comp. *Œdip. Col.* v. 39. ἀθικτος, οὐδ' οἰκητός.

v. 3. τραφεῖς] 'bred.' This construction of the past participle with the simple genitive is by no means a rarity in the tragic writings. Comp. *Œd. Col.* v. 1322. μητρός λοχευθείς. *ib.* 1323. Eur. Or. v. 491. The same licence is extended to verbal adjectives; *Œd. Rex.* v. 1437. θνητῶν φανοῦμαι μηδέενος προσήγορος. *Philoct.* 1067. Const. τραφεῖς πατρός κρατίστου [ἀνδρός] Ἑλλήνων.

v. 4. Νεοπτόλεμε] This word is read in four more frequently than in five syllables. It is read in five at Eur. Or. 1655. (The contraction is similar to that in θεός and its cases, and to that of such genitives as Ἀχιλλέως.

Μηλιᾷ] In adjectives ending in -ῆς and -εύς pure, the Attics make the acc. in ᾶ, not ῆ. Comp. ἀφῶ v. 1114, εὐκλεᾶ v. 1422.

v. 6. Comp. *Œd. Col.* v. 850. ὕφ' ὧν ἐγὼ Ταχθεῖς τὰδ' ἔρδω.

νόσῳ καταστάζοντα διαβόρῳ πόδα·  
 ὅτ' οὔτε λοιβῆς ἡμῖν οὔτε θυμάτων  
 παρῆν ἐκήλοισ' προσθιγεῖν, ἀλλ' ἀγρίαις  
 κατεῖχ' αἰὲ παῶν στρατόπεδον δυσφημίαις, 1  
 βοῶν, ἰύζων. ἀλλὰ ταῦτα μὲν τί δεῖ  
 λέγειν; ἀκμὴ γὰρ οὐ μακρῶν ἡμῖν λόγων·  
 μὴ καὶ μάθῃ μ' ἤκοντα κἀκχέω τὸ πᾶν  
 σόφισμα, τῷ νιν αὐτίχ' αἰρήσειν δοκῶ.  
 ἀλλ' ἔργον ἤδη σὸν τὰ λοιφ' ὑπηρετεῖν, 1  
 σκυπεῖν θ' ὅπου 'στ' ἐνταῦθα δίστομος πέτρα  
 τοιάδ', ἣν ἐν ψύχει μὲν ἡλίου διπλῇ

v. 7. νόσῳ καταστάζοντα, &c.] 'Having his foot dripping through a cankering disease.' For the construction, comp. Ajax, v. 10. κᾶρα στάζων ἰδρῶτι, and Eur. Supp. v. 586. στόμα ἀφρῶς καταστάζοντα.

v. 8. ἡμῖν] The shortening of the last syllable of this word is confined almost entirely to Sophocles. See Porson, Pref. Hec.

v. 9. προσθιγεῖν] 'to put our hand to.' Matthiæ compares 'attingere rem' in Cicero, Att. ii. 22. Orat. contra Rullum, ii. 12. v. 10. κατεῖχε] 'kept filling.'

v. 12. ἀκμὴ=καιρὸς] Ajax, 811. οὐχ ἔδρας ἀκμῇ. Elect. 22. ἔργων ἀκμῇ. ib. 1328. ἀπηλλάχθαι ἀκμῇ.

v. 13. ἐκχέω] 'waste.' Comp. the Lat. 'effundere.' Virg. 'Ibi omnis effusus labor.' Georg. iv. 491.

v. 14. τῷ=ῶ] The article is used for the relative for the sake of the metre by Æschylus and Sophocles, very rarely by Euripides.

v. 15. τὰ λοιφ' ὑπηρετεῖν] = τὰ λοιπὰ ὑπηρετήματα ὑπηρετεῖν. Comp. v. 1024.

v. 16. πέτρα = ἄντρον. Elmsl. Med. v. 1326. ἐνταῦθα, 'in this island.'

v. 17. τοιάδ', ἣν ἐν ψύχει μὲν, &c.] τοιάδ', ἵνα=τοιάδ' ἐν ᾧ. Translate, 'of such a nature as to have in it (lit. that there is in it) a double seat to catch the sun in winter, while in summer the breeze sends sleep through the hollow abode.' The double seat means one seat at one side and one at the other side

πάρεστιν ἐνθάκῃσις, ἐν θέρει δ' ὕπνον  
 δι' ἀμφιτρῆτος ὠλίου πέμπει πνοή.  
 βαιὸν δ' ἐνερθεν ἐξ ἀριστερᾶς τάχ' ἂν 20  
 ἴδοις ποτὸν κρηναῖον, εἴπερ ἐστὶ σῶν.  
 ἃ μοι προσελθὼν σῖγα σήμαιν' εἴτ' ἔχει  
 χῶρον πρὸς αὐτὸν τόνδε γ' εἴτ' ἄλλη κυρεῖ.  
 ὡς τὰπίλοιπα τῶν λόγων σὺ μὲν κλύης,  
 ἐγὼ δὲ φράζω, κοινὰ δ' ἐξ ἀμφοῖν ἴη. 25

NE. ἀναξ Ὀδυσσεῦ, τοῦργον οὐ μακρὰν λέγεις.

δοκῶ γὰρ οἶον εἶπας ἄντρον εἰσοραῖν.

ΟΔ. ἄνωθεν, ἢ κάτωθεν; οὐ γὰρ ἐννοῶ.

NE. τόδ' ἐξῦπερθε, καὶ στίβον γ' οὐδεὶς τύπος.

of the cave, so that the occupant might enjoy both morning and afternoon sun in winter.

v. 21. σῶν = σῶν.

v. 22. The subject of ἔχει is ἃ. This verse presents an exception to Porson's canon, 'that when the verse ends with a cretic foot | — ◡ — | the syllable preceding this foot must be short.' Pref. Hec. Porson himself wished to read *σημαίνειν*, infin. for imperat., omitting the first *εἴτε*.

v. 25. ἐγὼ δὲ] 'and that I may give advice and the common business proceed by our united exertions.'

v. 26. τοῦργον—λέγεις] 'the employment you speak of is not far off.' Comp. *Æschyl. Agam.* 1659. τοῦργον οὐχ ἔκας τόδε.

v. 29. τόδ' ἐξῦπερθε] 'here above.' See v. 1.

καὶ—γε. This union of these particles is very common, as well in prose as in verse; their signification is 'and, besides,' 'and further.'

στίβον τύπος has been violently assailed by Editors who propose *κτύπος*. Buttmann translates *στίβος* by 'semita,' Hermann by 'vestigium,' Wunder by 'incessus.' The word *τύπος* may, perhaps, bear the signification of the English 'sign,' 'and, further, there is no sign of an approach.' *καὶ—γε* is used instead of *ἀλλὰ*, which would seem at first sight necessary, because Neoptolemus wishes to inform Ulysses that he need not fear lest Philoctetes should come upon him suddenly, armed with his death-dealing arrows.



- ΟΔ. ὄρα καθ' ὕπνον μὴ καταυλισθεῖς κυρῇ. 31  
 ΝΕ. ὁρῶ κενὴν οἴκησιν ἀνθρώπων δίχα.  
 ΟΔ. οὐδ' ἔνδον οἰκοποιός ἐστί τις τροφή;  
 ΝΕ. στειπτή γε φυλλὰς ὡς ἐναυλίζοντί τη.  
 ΟΔ. τὰ δ' ἄλλ' ἔρημα, κοῦδέν ἐστ' ὑπόστεγον;  
 ΝΕ. αὐτόξυλόν γ' ἔκπωμα, φλαυρούργου τινός 35  
 τεχνήματ' ἀνδρός, καὶ πυρεῖ ὁμοῦ τὰδε.  
 ΟΔ. κείνου τὸ θησαύρισμα σημαίνεις τόδε.  
 ΝΕ. ἰοῦ ἰοῦ· καὶ ταῦτά γ' ἄλλα θάλπεται  
 ῥάκη, βαρείας του νοσηλείας πλέα.  
 ΟΔ. ἀνὴρ κατοικεῖ τούσδε τοὺς τόπους σαφῶς, 40  
 κᾶστ' οὐχ ἑκάς που. πῶς γὰρ ἂν νοσῶν ἀνὴρ  
 κῶλον παλαιᾶ κηρὶ προσβαίῃ μακράν;  
 ἀλλ' ἦ 'πὶ φορβῆς νόστον ἐξελήλυθεν,

v. 31. *κενὴν ἀνθρώπων δίχα*] Comp. v. 487. ἔρημον χωρὶς ἀνθρώπων, and Ajax, v. 464.

v. 32. *οἰκοποιός τροφή*] 'comforts of household life.' *οἰκοποιός* is used actively, 'making or constituting a house.' *τροφή*, according to Hermann, includes all things that are used to support the life of man, i. e. utensils as well as food. *Τρυφή* is proposed and seconded by more than one Editor.

v. 33. *ὡς ἐναυλίζοντί*] 'as if by some one inhabiting it,' or 'making his bed in it.' The dat. is used after the verbal adj. similarly to construction *στειβεσθαί τινι* for *ὑπό τινος*.

v. 36. *ἔκπωμα—τεχνήματα*] The apposition of a plural noun with a singular is not uncommon, Eur. Hipp. v. 11. 'Ἰπ-πόλυτος ἀγνοῦ Πίτθως παιδεύματα. Antig. v. 568. Hecuba, 269. Or. 1051, on which see Porson's note.

v. 38. *καὶ—ῥάκη*, 'and these rags still besides are being dried in the sun:' for *καὶ—γε*, see note on v. 29.

*ἄλλος* is frequently thus inserted in a sentence with the English signification of 'besides,' 'further.' Porson, Medea, v. 298.

v. 39. This line has no real Cæsura: for *του* (= *τινος*) being enclitic, *βαρείας του* reads as one word. Other cases of this kind occur, but not in abundance.

v. 42. *παλαιᾶ κηρὶ*, 'with an inveterate fatal malady.'

v. 43. *ἐπὶ φορβῆς νόστον*, i. e. *ἐπὶ νόστον φορβῆς*, 'on a

ἢ φύλλον εἴ τι νύδουνον κάτοιδ' ἐπὶ πον.  
 τὸν οὖν παρόντα πέμψον εἰς κατασκοπὴν, 45  
 μὴ καὶ λάθῃ με προσπεσών· ὥς μᾶλλον ἂν  
 ἔλοιτό μ' ἢ τοὺς πάντας Ἀργείους μολεῖν.

NE. ἀλλ' ἔρχεται τε καὶ φυλάσσεται στίβος.  
 σὺ δ' εἴ τι χρῆζεις, φράζε δευτέρῳ λόγῳ.

ΟΔ. Ἀχιλλέως παῖ, δεῖ σ' ἐφ' οἷς ἐλήλυθας 50  
 γενναῖον εἶναι, μὴ μόνον τῷ σώματι,  
 ἀλλ' ἦν τι καινόν, ὃν πρὶν οὐκ ἀκήκοας,  
 κλύης, ὑπουργεῖν, ὥς ὑπέρετης πάρει.

NE. τί δὴτ' ἄνωγας;

ΟΔ. τὴν Φιλοκτῆτου σε δεῖ

journey after food.' νόστος is used by the tragic writers for  
 ὁδός. Eur. Iph. Aul. 966 and 1261. The construction of νόστον  
 φορβῆς may be compared with γῆς πατρῴας νόστος, Iph. Taur.  
 995.

v. 44. The full construction is ἢ ἐπὶ νόστον φύλλον νυδύ-  
 νου, εἴ τι φύλλον νυδουνον κάτοιδ' ἐπὶ πον.

v. 45. τὸν οὖν παρόντα. A mute, who accompanies Neo-  
 ptolemus.

v. 46. μὴ καὶ = ne adeo, Lat.

v. 47. Hermann, Erfurdt, and some others, read μολεῖν from  
 two MSS. and Aldus, with very little improvement.

v. 48. ἔρχεται] 'is going,' i.e. ὁ παρών. Comp. v. 1181. ἐλθῆς.  
 φυλάσσεται = φυλαχθήσεται. Monk, on Hippolytus 1458,  
 remarks that four forms of passive future are used by Greek  
 (Attic) writers: 1°. Future middle, as τιμήσομαι, Antig. 240;  
 Æschylus, Ag. 590, &c. 2°. Paulo post fut. as βεβλήσομαι.  
 3°. First fut. pass. as βληθήσομαι. 4°. Second fut. pass. as  
 ἀπαλλαγῆσομαι.

v. 49. φράζε δευτέρῳ λόγῳ] 'subsequently.' Comp. τὰ  
 ὁ' ἄλλα δευτέρῳ σ' ἐρήσομαι. Eur. Hec. 974.

v. 50. ἐφ' οἷς ἐλήλυθας] '[in the things] to gain which you  
 have come.' ἐπὶ with dat. expresses 'object,' 'aim.'

v. 54. τὴν Φιλοκτῆτου σε δεῖ ψυχὴν ὅπως ... ἐκκλέψεις.  
 There is an ellipse of σκοπεῖν, δεῖ σε [σκοπεῖν] ὅπως τὴν, &c.  
 Comp. Soph. Ajax, 556. Eur. Iph. Taur. λόγοισιν ἐκκλέψας.

ψυχὴν ὅπως λόγοισιν ἐκκλέψεις λέγων. 5.  
 ὅταν σ' ἐρωτᾷ τίς τε καὶ πόθεν πάρει,  
 λέγειν, Ἀχιλλέως παῖς· τόδ' οὐχὶ κλεπτέον·  
 πλείς δ' ὡς πρὸς οἶκον, ἐκλιπὼν τὸ ναυτικὸν  
 στρατεύμ' Ἀχαιῶν, ἔχθος ἐχθήρας μέγα,  
 οἷ σ' ἐν λιταῖς στείλαντες ἐξ οἴκων μολεῖν, 61  
 μόνην ἔχοντες τήνδ' ἄλωσιν Ἰλίου,  
 οὐκ ἤξιωσαν τῶν Ἀχιλλείων ὅπλων  
 ἐλθόντι δοῦναι κυρίως αἰτουμένῳ,  
 ἀλλ' αὐτ' Ὀδυσσεὶ παρέδοσαν λέγων ὅσ' αἶν  
 θέλης καθ' ἡμῶν ἔσχατ' ἐσχάτων κακά. 64  
 τούτων γὰρ οὐδὲν ἀλγυνεῖ μ'· εἰ δ' ἐργάσει  
 μὴ ταῦτα, λύπην πᾶσιν Ἀργείοις βαλεῖς.

v. 57. λέγειν. Infin. for imperat. though it may depend on δεῖ. Comp. v. 1411. and Elect. v. 9.

v. 58. ὡς πρὸς οἶκον, 'with the intention of going home.'

v. 59. ἔχθος ἐχθήρας μέγα] Supply αὐτοὺς. 'Having hated with great hatred.' El. v. 1034. Iph. Aul. v. 1190. Hom. Od. xv. 245. Ὁν περὶ κῆρι φίλει Ζεὺς αἰγίοχος καὶ Ἀπόλλων παντοίην φιλότητα.

v. 60. ἐν λιταῖς στείλαντες] 'with prayers.' Comp. v. 102. Ἐν expresses the means or instrument. Soph. Ant. 696. 764. 962. Trach. 241. Œd. Rex, 821. στέλλειν is generally used independently: it is followed by ἵκεσθαι in Antig. 165.

v. 62. οὐκ ἤξιωσαν] a union of two constructions. οὐκ ἤξιωσαν σε τῶν Ἀχιλλείων ὅπλων, and οὐκ ἤξιωσαν δοῦναι σοι τὰ Ἀχιλλεία ὅπλα. Κυρίως αἰτουμένῳ, 'asking for them as their rightful owner.'

v. 64. παρέδοσαν, 'delivered them over,' not 'wrongly gave,' λέγων agreeing with the subject of the imperative λέγειν in v. 57.

v. 65. ἔσχατ' ἐσχάτων] Two adjectives are thus constructed to denote the highest possible degree. Comp. ἀρρήτ' ἀρρήτων Œd. Rex, 465. κακά κακῶν Œd. Col. 1238.

v. 66. Wunder reads τούτῳ γὰρ οὐδὲν ἀλγυνεῖς μ', in which οὐδὲν is used for the simple negative.

v. 67. βαλεῖς = ἐμβαλεῖς.

εἰ γὰρ τὰ τοῦδε τόξα μὴ ληφθήσεται,  
 οὐκ ἔστι πέρσαι σοι τὸ Δαρδάνου πέδον.  
 ὡς δ' ἔστ' ἔμοι μὲν οὐχί, σοὶ δ' ὁμιλία 70  
 πρὸς τόνδε πιστὴ καὶ βέβαιος, ἔκμαθε.  
 σὺ μὲν πέπλευκας οὐτ' ἔνορκος οὐδενί,  
 οὐτ' ἔξ ἀνάγκης, οὔτε τοῦ πρώτου στόλου·  
 ἔμοι δὲ τούτων οὐδέν ἐστ' ἀρνήσιμον.  
 ὥστ' εἴ με τόξων ἐγκρατὴς αἰσθήσεται, 75  
 ὕλωλα καὶ σέ προσδιαφθερῶ ξυνών.  
 ἀλλ' αὐτὸ τοῦτο δεῖ σοφισθῆναι, κλοπεύς  
 ὅπως γενήσῃ τῶν ἀνικητῶν ὅπλων.  
 ἔξοιδα, καί, φύσει σε μὴ πεφυκότα  
 τοιαῦτα φωνεῖν μηδὲ τεχνᾶσθαι κακά. 80  
 ἀλλ' ἡδὺ γάρ τοι κτῆμα τῆς νίκης λαβεῖν,  
 τόλμα· δίκαιοι δ' αὖθις ἐκφανοῦμεθα.  
 νῦν δ' εἰς ἀναιδὲς ἡμέρας μέρος βραχὺ

v. 68. τόξα, 'bow and arrows.'

v. 72. ἔνορκος—ἐξ ἀνάγκης. Ulysses had taken the oath, amongst other Grecian chiefs, to assist in the recovery of Helen: he went also on compulsion; for having feigned madness to escape the expedition, he was discovered by Palamedes and compelled to go: 'Timidi commenta retexit Naupliades animi, vitataque traxit in arma.' Ovid. Metamorph. xiii. v. 40.

v. 73. τοῦ πρώτου στόλου] The genitive is governed by the notion contained in πέπλευκας, i. e. ἦσθα ναυβάτης.

v. 75. τόξων ἐγκρατὴς, 'while still in possession of his bow and arrows.' On ὕλωλα see v. 1280.

v. 77. σοφισθῆναι = σοφίσασθαι. Scholiast, 'to contrive.'

v. 79. καί, Erfurdt. φύσει πεφυκότα simply = πεφυκότα, 'inclined by nature.'

v. 81. ἡδὺ τοι κτῆμα τῆς νίκης λαβεῖν] κτῆμα λαβεῖν is here used for the verb κταῖσθαι, as νόστον λαβεῖν = νοστήσαι. Eur. Iph. Taur. v. 985. αἰδῶ λαβεῖν = αἰδεῖσθαι. Aj. 345. μεταμελείαν λαβεῖν, πείραν λαβεῖν. Wakefield proposes τό. ἀλλὰ γὰρ = ἀλλ' ἐπει, 'But, since.'

v. 83. εἰς ἀναιδὲς = εἰς ἀναιδείαν.

δός μοι σεαυτὸν, κᾶτα τὸν λοιπὸν χρόνον  
κέκλησο πάντων εὐσεβέστατος βροτῶν.

NE. ἐγὼ μὲν οὐς ἂν τῶν λόγων ἀλγῶ κλύων,  
Λαερτίου παῖ, τούσδε καὶ πράσσειν στυγῶ.  
ἔφυν γὰρ οὐδέν ἐκ τέχνης πράσσειν κακῆς,  
οὐτ' αὐτὸς οὐθ', ὥς φασιν, οὐκφύσας ἐμέ.  
ἀλλ' εἰμ' ἔτοιμος πρὸς βίαν τὸν ἄνδρ' ἄγειν, 90  
καὶ μὴ δόλοισιν. οὐ γὰρ ἐξ ἑνὸς ποδὸς  
ἡμᾶς τοσούσδε πρὸς βίαν χειρώσεται.  
πεμφθείς γε μέντοι σοὶ ξυνεργάτης ὁκνῶ  
προδότης καλεῖσθαι· βούλομαι δ', ἄναξ, καλῶς  
δρῶν ἐξαμαρτεῖν μᾶλλον ἢ νικᾶν κακῶς. 95

ΟΔ. ἐσθλοῦ πατρὸς παῖ, καὐτὸς ὦν νέος ποτὲ  
γλῶσσαν μὲν ἀργὸν, χεῖρα δ' εἶχον ἐργάτιν·  
νῦν δ' εἰς ἔλεγχον ἐξιών ὀρῶ βροτοῖς  
τὴν γλῶσσαν, οὐχὶ τάργα, πάνθ' ἡγουμένην.

v. 84. δός μοι σεαυτὸν] 'Ter. Adelph. v. 3. 59. Da te hodie mihi.' Brunck.

v. 87. οὐς ἂν—στυγῶ] 'Whatever words I am pained to hear, I also hate to carry into effect.' For construction comp. El. 442. οὐκ ἂν ποθ', ὅν γ' ἔκτεινε, τῷ δ' ἐπέστεφεν. Antig. 463.

v. 88. Λαερτίου] The father of Ulysses is called Laertes, Laertius and Lartius.

v. 90. πρὸς βίαν] as in 92, 'with violence.' So πρὸς εὐσεβείαν, El. 464. πρὸς τάναιδὲς, Eur. Iph. Aul. 379.

v. 91. ἐξ ἑνὸς ποδὸς] 'with one foot.' ἐκ denotes the 'means,' as in Soph. Ag. 537; so above ἐκ τέχνης κακῆς, and v. 563. ἐκ βίας ἢ λόγοις.

v. 92. ἡμᾶς τοσούσδε] 'our (comparatively) large numbers.' There is an opposition between ἑνὸς and τοσούσδε.

v. 93. ὁκνῶ. 'Ubique ὁκνῶ pro αἰσχύνομαι accipiendum est.' Elmal. Herac. 244; but see v. 907.

v. 95. ἐξαμαρτεῖν, 'to fail in my purpose.'

v. 98. εἰς ἔλεγχον ἐξιών, 'coming to the trial of things;' i. e. experience.

v. 99. πάνθ' ἡγουμένην] 'leading the way in every thing.'

- NE. τί οὖν μ' ἄνωγας ἄλλο πλὴν ψευδῇ λέγειν; 100  
 OΔ. λέγω σ' ἐγὼ δόλῳ Φιλοκτῆτην λαβεῖν.  
 NE. τί δ' ἐν δόλῳ δεῖ μᾶλλον ἢ πείσαντ' ἄγειν;  
 OΔ. οὐ μὴ πίθηται· πρὸς βίαν δ' οὐκ ἂν λάβοις.  
 NE. οὕτως ἔχει τι δεινὸν ἰσχύος θράσος;  
 OΔ. ἰοὺς ἀφύκτους καὶ προπέμποντας φόνον. 105  
 NE. οὐκ ἄρ' ἐκείνῳ γ' οὐδὲ προσμῖξαι θρασύ;  
 OΔ. οὐ, μὴ δόλῳ λαβόντα γ', ὥς ἐγὼ λέγω.  
 NE. οὐκ αἰσχροὺς ἡγεῖ δῆτα τὰ ψευδῇ λέγειν;  
 OΔ. οὐκ, εἰ τὸ σωθῆναί γε τὸ ψεῦδος φέρει.  
 NE. πῶς οὖν βλέπων τις ταῦτα τολμήσει λαλεῖν; 110  
 OΔ. ὅταν τι δρᾷς ἐς κέρδος, οὐκ ὀκνεῖν πρέπει.  
 NE. κέρδος δέ μοι τί τοῦτον ἐς Τροίαν μολεῖν;  
 OΔ. αἶρεῖ τὰ τόξα ταῦτα τὴν Τροίαν μόνα.

v. 100. Porson on Phoeniss. 892, corrects τί μ' οὖν: but the hiatus appears to be admissible in this expression.

v. 101. λέγω] 'I order.' So in Oed. Col. 840. 856. Similarly αὐδᾶ, Oed. Col. 864. ἐννέπω, Oed. Col. 932. This is one of the comparatively few verses in Tragedy which have no caesura. Pors. Pref. Hecuba.

v. 103. οὐ μὴ πίθηται] In negative propositions, the conjunctive aor. is sometimes used with οὐ μὴ for the future with οὐ. See particularly Electra, 428. Aristoph. Vesp. 394.

v. 104. ἰσχύος θράσος] 'confidence arising from strength': at v. 105 supply ἔχει from preceding verse.

v. 106. οὐκ ἄρ'] Elmsley, Heraclid. 269, reads οὐτάρ' (=οὔτοι ἀρά) without the note of interrogation. Translate, 'Is it not then safe even to approach him?' This neuter sense of προσμῖξαι is common: see Thucyd. i. 2. 13. iii. 11. 39. Herod. vi. 112, and compare ἐμμίξειν in Soph. Oed. Col. 1057.

θρασύ] 'a thing having confidence in it,' i. e. 'a safe thing.' ὑπαρσές καὶ ἀσφαλές, Schol. Before προσμῖξαι supply τινα, with which λαβόντα in the next line agrees.

v. 110. πῶς—βλέπων, 'quâ fronte?' 'with what face?' With this sense of βλέπειν Erfurdt compares Lat. 'tueri' in expressions 'acerba, torva tueri.'

v. 113. αἶρεῖ, 'are to take.' The future is used for the

- NE. οὐκ ἄρ' ὁ πέρσων γ', ὡς ἐφάσκειτ', εἴμ' ἐγώ ;  
 OD. οὐτ' ἂν σὺ κείνων χωρὶς οὐτ' ἐκείνα σοῦ. 11  
 NE. θηρατὲ ἂν γίγνοιτ' ἂν, εἴπερ ὧδ' ἔχει.  
 OD. ὡς τοῦτό γ' ἔρξας δύο φέρει δωρήματα.  
 NE. ποίω ; μαθὼν γὰρ οὐκ ἂν ἀρνοίμην τὸ δρᾶν.  
 OD. σοφός τ' ἂν αὐτὸς κάγαθός κεκλῆ' ἄμα.  
 NE. ἴτω· ποιήσω, πᾶσαν αἰσχύνην ἀφείς. 12  
 OD. ἡ μνημονεύεις οὖν ἃ σοι παρήνεσα ;  
 NE. σάφ' ἴσθ', ἐπείπερ εἰσάπαξ συνήνεσα.  
 OD. σὺ μὲν μένων νῦν κείνον ἐνθάδ' ἐκδέχου·  
 ἐγὼ δ' ἄπειμι, μὴ κατοπτειθῶ παρῶν,

present when the thing spoken of is considered certain. *Æsc*  
*Agam.* 125.

v. 114. ὡς ἐφάσκειτο] 'as was prophesied.'

v. 116. The double *ἂν* is said to strengthen the assertion  
*θηρατὲ οὖν γίγνοιτ' ἂν* is the reading of Brunck and Wunder  
*οὖν* improves the sense.

v. 117. 'Know that by doing this you carry off double  
 advantages.' *φέρω*, to bear; *φέρομαι*, to bear for oneself  
 'to gain.'

v. 118. τὸ δρᾶν] The art. with the infin. is frequently  
 used for the simple infin. when it is either the subject or object  
 of the main action. It is here the object. *Matthiä*, *Gr.* 54  
*Obs.* 2.

v. 119. αὐτός] 'in your own person.' [Wunder: *αὐτός* =  
*αὐτός*, 'the same man.'] *κεκλῆ'* = *κεκλήῃο*, 2 pers. optat. per  
 pass. from *κεκλήμην*, -ῆο, -ῆτο: *σοφός τε κάγαθός*. Clever &  
 deceiving; and brave for capturing Troy: which Neoptolemus  
 could not do, according to the oracle, if Philoctetes were not  
 present.

v. 120. *ἴτω* denotes that the speaker has made up his mind  
 to the worst.

v. 122. *σαφ' ἴσθι*, i. e. *μνημονεύειν με*. *Συνήνεσα* 'have  
 agreed to them.'

v. 124. *ἄπειμι*] *εἶναι* (ire) with its compounds always has  
 a future signification attached to the present tense indica-  
 tive.

*μὴ*, &c. 'lest I should be espied if I stay here.'

καὶ τὸν σκοπὸν πρὸς ναῦν ἀποστελῶ πάλιν. 125  
καὶ δεῦρ', εἴαν μοι τοῦ χρόνου δοκῇτέ τι  
κατασχολάζειν, αὐθις ἐκπέμψω πάλιν  
τοῦτον τὸν αὐτὸν ἄνδρα, ναυκλήρου τρόποις  
μορφὴν δολώσας, ὥς ἂν ἀγνοία προσῇ·  
οὐ δῆτα, τέκνον, ποικίλως ἀνδωμένον, 130  
δέχον τὰ συμφέροντα τῶν αἰεὶ λόγων.  
ἐγὼ δὲ πρὸς ναῦν εἶμι, σοὶ παρεῖς τάδε·  
Ἑρμῆς δ' ὁ πέμπων δόλιος ἠγήσαιο νῶν  
Νίκη τ' Ἀθάνα Πολιάς, ἣ σώζει μ' αἰεὶ. [στρ. α'.  
XO. τί χρῆ, τί χρῆ δέσποτά μ' ἐν ξένης ξένον  
στέγειν; ἢ τί λέγειν πρὸς ἄνδρ' ὑπόπταν; 136

v. 125. τὸν σκοπὸν] The same as is mentioned in v. 45 and 48.

v. 126. εἴαν—τοῦ χρόνου, &c.] 'If you shall appear to me to loiter away any of the time,' i.e. the time assigned you for this business. Αὐθις πάλιν. See 934.

v. 127. ναυκλήρου, &c.] 'Having disguised his form with the dress of a ship-master.' With μορφὴν δολοῦν comp. Virg. *Æn.* 683. 'Tu faciem illius noctem non amplius unam Falle dolo.' ἀγνοία. The last syllable of this word is lengthened here and in *Trach.* 350. A similar licence in ἀνοία, *Sept. contra Theb.* 404, is corrected by Blomfield. According to rule, feminines in -εια and -οια derived from substantives and adjectives in -εως, -ης, -ους, (i.e. οος) have α short.

v. 130. Translate: 'while he is telling his deceitful tale, do you take up what suits your purpose of the words he may happen to say.'

v. 134. Νίκη—Ἀθάνα Πολιάς] Athena, the guardian of cities, was worshipped under the name of Νίκη at Athens, in a temple on the Acropolis. Local incidents of this nature are sometimes taken advantage of by the tragic writers: for instance, *Æsch. Eumen.* 1001. She had the name Πολιάς in Sparta and Crete, as well as at Athens.

v. 136. στέγειν ἢ λέγειν πρὸς, &c.] 'to conceal by silence or speak before the suspicious man.'



φράζε μοι.

τέχνα γὰρ τέχνας ἑτέρας προὔχει

καὶ γνώμα παρ' ὅτῳ τὸ θεῖον

Διὸς σκῆπτρον ἀνάσσεται.

14

σε δ', ὦ τέκνον, τόδ' ἐλήλυθεν

πᾶν κράτος ὠγύγιον· τό μοι ἔννεπε

τί σοι χρεῶν ὑπουργεῖν.

ΝΕ. νῦν μὲν ἴσως γὰρ τόπον ἐσχατιαῖς

προσιδεῖν ἐθέλεις ὄντινα κεῖται,

145

δέρκου θαρσῶν· ὁπόταν δὲ μόλῃ

δεινὸς οἰδίτης τῶνδ' ἐκ μελᾶθρων,

πρὸς ἐμὴν αἰεὶ χεῖρα προχωρῶν

πειρῶ τὸ παρὸν θεραπεύειν.

[ἀντ. α΄.

ΧΟ. μέλον πάλαι μέλημά μοι λέγεις, ἄναξ, τὸ σὸν

φρουρεῖν ὅμμ' ἐπὶ σῶ μάλιστα καιρῷ·

151

νῦν δέ μοι

λέγ' αὐτὰς ποίας ἐνεδρος ναίει,

καὶ χῶρον τίν' ἔχει. τὸ γάρ μοι

v. 137. Translate: 'for in whosoever hand the divine sceptre of Jove is swayed, his art surpasses other art and his mind other minds: now this supreme ancient power has devolved upon you, my son: wherefore,' &c.

τὸ = διό.

v. 144. τόπον ἐσχατιαῖς] 'the spot in distant places,' i.e. 'the distant spot.'

v. 145. ὄντινα κεῖται] 'which he occupies:' comp. *Œd. Rex*, 161. θάσσειν ἔδρας. *Ajax*, 249. ἔζεσθαι ζύγον.

v. 148. πρὸς ἐμὴν, &c.] 'advancing continually near me.' πρὸς χεῖρα = 'ad manum.' It is less correctly translated 'to the beck of my hand.'

v. 149. πειρῶ, &c.] 'Endeavour to further by your assistance the business that is in hand.'

v. 151. 'That my eye should keep watch particularly on your advantage.' i.e. that I should observe the occasions when I can be of service to you.

μαθεῖν οὐκ ἀποκαίριον, 155  
 μὴ προσπεσὼν με λάθῃ ποθὲν,  
 τίς τόπος, ἢ τίς ἔδρα, τίν' ἔχει στίβον,  
 ἔναυλον, ἢ θυραῖον.

NE. οἶκον μὲν ὄρᾳς τόνδ' ἀμφίθυρον 160  
 πετρίνης κοίτης.

XO. ποῦ γὰρ ὁ τλήμων αὐτὸς ἄπεστιν;

NE. δῆλον ἔμοιγ' ὥς φορβῆς χρεία 165  
 στίβον ὀγμεύει τόνδε πέλας που.  
 ταύτην γὰρ ἔχειν βιοτῆς αὐτὸν  
 λόγος ἐστὶ φύσιν, θηροβολοῦντα  
 πτηνοῖς ἰοῖς στυγερόν στυγερώς,  
 οὐδὲ τιν' αὐτῷ  
 παιῶνα κακῶν ἐπινωμᾶν.

XO. οἰκτείρω νιν ἔγωγ', ὅπως, στρ. β'. 170  
 μὴ του κηδομένου βροτῶν  
 μῆδὲ σύντροφον ὅμμ' ἔχων,  
 δύστανος, μόνος αἰεὶ,  
 νοσεῖ μὲν νόσον ἀγρίαν,  
 ἀλύει δ' ἐπὶ παντί τῳ

v. 159. 'You see before you the double-doored habitation of his rocky bed.' i.e. the rocky habitation in which his bed is.

v. 163. *στίβον ὀγμεύει*, &c.] 'he trails his path here somewhere in the neighbourhood.'

v. 166. Wunder and Brunck read *στυγερόν στυγερώς*, with somewhat of an improvement to the sense.

v. 167. 'and that he does not acquire ('gain,' 'get') for himself any healer of his sufferings.' On *παιῶνα* see Blomf. Agamem. Gloss. v. 98.

v. 169. 'I pity him, in that—'

v. 170. *μὴ του κηδομένου*] genitive absolute.

v. 171. *σύντροφον ὅμμα*] 'an associate.' Comp. Eur. Orest. ποθεινὸν ὅμμα τῆς ὁμιλίας ἐμῆς.

v. 174. 'And is at a loss on every point of need as it arises.' *παντί τῳ* = *παντί τινι*.

χρείας ἰσταμένῃ. πῶς ποτε, πῶς δύσμορος ἀντέχε-  
 ῶ παλάμαι θνητῶν, 17  
 ῶ δύστανα γένη βροτῶν,  
 οἷς μὴ μέτριος αἰών.  
 οὗτος πρωτογόνων ἴσως ἀντ. β  
 οἰκῶν οὐδενὸς ὕστερος, 181  
 πάντων ἄμμορος ἐν βίῃ  
 κεῖται μῶνος ἀπ' ἄλλων  
 στικτῶν ἢ λασίων μετὰ  
 θηρῶν· ἐν τ' ὀδύναις ὁμοῦ 185  
 λιμῇ τ' οἰκτρὸς, ἀνήμεστα μεριμνήματ' ἔχων βάρη,  
 ἀ δ' ἀθυρόστομος  
 ἀχὼ τηλεφανῆς πικρᾶς  
 οἰμωγᾶς ὕπ' ὀχεῖται. 190

NE. οὐδὲν τούτων θυμαστὸν ἐμοί.

v. 176. παλάμαι] 'devices.' Schol. τέχνη καὶ γυνῶμαι.

v. 179. οἷς, &c.] 'Who have not a middle kind of life.' Μὴ μέτριος, 'too abundant' in either prosperity or adversity: the latter sense is used here, the former at *Electra*, 140.

v. 180 and sq. Construct: οὗτος ἴσως ὕστερος οὐδενὸς [ἀνδρὸς] πρωτογόνων οἰκῶν. ὕστερος = 'inferior to.'

v. 183. ἀπ' ἄλλων] 'Apart from others.'

v. 184. στικτῶν θηρῶν] 'dappled beasts.' θῆρες can hardly be applied to birds, as some scholars think with Stanley on *Æsch. S. c. T.* 783.

v. 186. ἀνήμεστα—ἔχων βάρη] This is the reading of Hermann for the common reading βαρεῖα, 'quod nihili est.' Translate: 'having incurable cares as weights (upon him), i.e. oppressing him.' Böckh on Pindar proposes ἔχων· βαρεῖα δ', which is nearest to the old reading, and probably makes the best sense.

v. 189. τηλεφανῆς] 'far sounding.' Comp. v. 203 infra, προῦφάνη κτύπος.

v. 190. οἰμωγᾶς ὕπ' ὀχεῖται] 'is borne about by reason of his cry.'

θεῖα γὰρ, εἴπερ καὶ γὰρ τι φρονῶ,  
καὶ τὰ παθήματα κείνα πρὸς αὐτὸν  
τῆς ὁμόφρονος Χρύσης ἐπέβη,  
καὶ νῦν ἂ πονεῖ δίχα κηδεμόνων, 195  
οὐκ ἔσθ' ὥς οὐ θεῶν του μελέτη,  
τοῦ μὴ πρότερον τόνδ' ἐπὶ Τροίᾳ  
τεῖναι τὰ θεῶν ἀμάχιστα βέλη,  
πρὶν ὅδ' ἐξήκοι χρόνος, ᾧ λέγεται  
χρῆναί σφ' ὑπὸ τῶνδε δαμῆναι. 200

ΧΟ. εὐστομ' ἔχε, παῖ.

στρ. γ'.

ΝΕ.

τί τόδε;

ΧΟ.

προῦφάνη

κτύπος, φωτὸς σύντροφος ὥς τειρομένου του,  
ἧ που τῇδ' ἢ τῇδε τόπων.  
βάλλει, βάλλει μ' ἐτύμα φθογγά 205  
του στίβου κατ' ἀνάγκαν  
ἔρποντος, οὐδέ με λάθει  
βαρεῖα τηλόθεν αὐδὰ

v. 192. θεῖα γὰρ] 'For at the instance of the gods those sufferings inflicted by cruel Chryse have attacked him.'

v. 196. οὐκ ἔσθ', ὥς οὐ, i.e. πονεῖ] 'he must be suffering.'

v. 197, sq. τοῦ μὴ τεῖναι] The genitive depends on μελέτη. βέλη, 'bow and arrows.' Comp. 'intendisse sagittas,' Virg. *Æn.* ix. 590.

v. 199. πρὶν ὅδ' ἐξήκοι χρόνος] 'Before this time should have fully come.' πρὶν, when preceded by a negative, is constructed with an optat. or subjunct. with ἄν: otherwise with ἢ followed by the indic. ; or with the infinitive alone.

v. 203. φωτὸς, &c.] 'as one associated with (i. e. accustomed to be heard from) a man in pain.'

v. 204. τῇδε τόπων] The genitive follows the adv. of place. *ubi* in Lat. 'ubi gentium.'

v. 206. Construct: του (= τιμος) ἔρποντος κατ' ἀνάγκαν στίβον, 'of a man crawling along with difficulty of walking.' Comp. *Œd.* Col. 890. καθ' ἡδονὴν ποδός.

τρυσάνωρ· διάσημα γὰρ θρηνεῖ. 20

ΧΟ. ἀλλ' ἔχε, τέκνον, ἀντ. γ

ΝΕ. λέγ' ὁ τι.

ΧΟ. φροντίδας  
νέας· ὡς οὐκ ἔξεδρος, ἀλλ' ἔντοπος ἀνὴρ,

οὐ μολπὰν σύριγγος ἔχων,

ὡς ποιμὴν ἀγροβότας, ἀλλ' ἥ

που πταίων ὑπ' ἀνάγκας 21

βοᾷ τηλωπὸν ἰωάν,

ἥ ναὸς ἄξιον ἀν' ἄ-

ζων ὄρμον· προβοᾷ τι γὰρ δεινόν.

ΦΙ. ἰὼ ξένοι,

τίνες πότ' ἐς γῆν τήνδε ναυτίλῃ πλάτῃ 22

κατέσχετ' οὐτ' εὖορμον οὐτ' οἰκουμένην;

ποιᾶς πάτρας ὑμᾶς ἂν ἥ γένους ποτὲ

τύχοιμ' ἂν εἰπών; σχῆμα μὲν γὰρ Ἑλλάδος

v. 209. τρυσάνωρ = ἐπίπονος. Schol.

v. 210. ἔχε φροντίδας νέας] 'entertain new thoughts,' i.e. 'devise some new plan.'

v. 215. πταίων, &c.] 'stumbling, he utters through pain (ὑπ' ἀνάγκης) a far-sounding cry.'

v. 217. ναὸς, &c.] 'seeing that the roadstead is dangerous to ships;' and therefore despairing of being released.

v. 221. κατέσχετε] 'have landed,' ἀπυλλιστής, Lat. He. rodotus (viii. 40) uses the full expression,—κατίσχει τὰς νέας. Comp. also Hom. Od. xi. 445. The future of the verb, when it is used in this sense, is κατασχίσω, not κατέξω. Thucyd. iv. 42. κατασχίσουσιν.

v. 223. τύχοιμ' ἂν εἰπών] 'shall I be right in saying that you are?' See Blomf. Gloss. in Agamem. 1203. Κυρῶ is thus used in Soph. El. 663.

Ἑλλάδος στολῆς] The substantive sometimes is used instead of the adjective, and in the same construction. Hom. Il. ω'. 58. Ἐκτὼρ μὲν θνητός τε γυναικά τε θήσατο μαζόν. Herod. iv. 78. Ἑλλάδα γλῶσσαν. Eur. Phœn. 609. κομπὸς εἰ. Plato, Apol. Soc. 34.

στολῆς ὑπάρχει προσφιλεστάτης ἐμοί.  
 φωνῆς δ' ἀκούσαι βούλομαι· καὶ μή μ' ὄκνη 225  
 δέισαντες ἐκπλαγῆτ' ἀπηγριωμένον·  
 ἀλλ' οἰκτίσαντες ἄνδρα δύστηνον, μόνον,  
 ἔρημον ὧδε κᾶφίλον καλούμενον,  
 φωνήσατ', εἴπερ ὡς φίλοι προσήκετε.  
 ἀλλ' ἀνταμείψασθ'· οὐ γὰρ εἰκὸς οὗτ' ἐμὲ 230  
 ὑμῶν ἀμαρτεῖν τοῦτό γ' οὐθ' ὑμᾶς ἐμοῦ.

NE. ἀλλ', ὦ ξέν', ἴσθι τοῦτο πρῶτον, οὐνεκα  
 Ἕλληνές ἐσμεν. τοῦτο γὰρ βούλει μαθεῖν.

ΦΙ. ὦ φίλτατον φώνημα. φεῦ τὸ καὶ λαβεῖν  
 πρόσφθεγμα τοιοῦδ' ἀνδρὸς ἐν χρόνῳ μακρῷ.  
 τίς σ', ὦ τέκνον, προσέσχε, τίς προσήγαγεν 236  
 χρεῖα; τίς ὀρμή; τίς ἀνέμων ὁ φίλτατος;  
 γέγωνέ μοι πᾶν τοῦθ', ὅπως εἰδῶ τίς εἶ.

v. 225. καὶ μή μ' ὄκνη, &c.] Join ὄκνη ἐκπλαγῆτε=Lat.  
 'aversari.'

v. 228. καλούμενον=δντα. Comp. κέκλημαι in Eurip. Hipp.  
 2, and Monk's note. Brunck reads κακούμενον, which Wunder  
 adopts.

v. 230. ἀλλ' ἀντάμειψον] 'pray answer me.'

v. 231. τοῦτό γ', &c.] 'fail in this at your hands.' Τοῦτό γ'  
 is a suspected reading, and indeed the construction is contrary  
 to the usual construction of ἀμαρτεῖν. Τοῦδέ γ' is proposed  
 as an emendation, and plausibly supported by Wunder.

v. 232. οὐνεκα = ὅτι. Comp. Antig. 63.

v. 234. φεῦ τὸ καὶ λαβεῖν] 'O that I should actually re-  
 ceive.' Φεῦ is occasionally used to express joy. The article is  
 employed with the infin. in exclamations. Aristoph. Avv. 5. τὸ  
 δ' ἐμὲ κορώνη πειθόμενον τὸν ἄθλιον 'Ὀδοῦ περιελθεῖν στά-  
 ζια πλεῖν ἢ χίλια. Similarly Cicero uses 'hoc.' 'Hoc vero  
 non videre argumento esse...' de Finib. ii. 10.

v. 235. ἐν χρόνῳ μακρῷ = 'tandem aliquando.'

v. 236. τίς χρεῖα προσέσχε] Προσέσχε=προσορμίσαι ἐποί-  
 ησε, 'brought you to these shores.' Comp. κατέσχετε, 221.

- NE. ἐγὼ γένος μὲν εἰμι τῆς περιβρύτου  
 Σκύρου· πλέω δ' ἐς οἶκον ἀνδῶμαι δὲ παῖς 240  
 Ἀχιλλέως, Νεοπτόλεμος. οἶσθα δὴ τὸ πᾶν.
- ΦΙ. ὦ φιλότατου παῖ πατρός, ὦ φίλης χθονός,  
 ὦ τοῦ γέροντος θρέμμα Λυκομήδους, τίني  
 στόλῳ προσέσχες τήνδε γῆν; πόθεν πλέων;
- NE. ἐξ Ἰλίου τοι δὴ τανῦν γε ναυστολῶ. 245
- ΦΙ. πῶς εἶπας; οὐ γὰρ δὴ σύ γ' ἦσθα ναυβάτης  
 ἡμῶν· κατ' ἀρχὴν τοῦ πρὸς Ἴλιον στόλου.
- NE. ἦ γὰρ μετέσχες καὶ σὺ τοῦδε τοῦ πόνου;
- ΦΙ. ὦ τέκνον, οὐ γὰρ οἶσθά μ' ὄντιν' εἰσορᾶς;
- NE. πῶς γὰρ κάτοιδ' ὅν γ' εἶδον οὐδεπώποτε; 250
- ΦΙ. οὐδ' ὄνομά γ', οὐδὲ τῶν ἐμῶν κακῶν κλέος  
 ἦσθον· πότ' οὐδέν, οἷς ἐγὼ διωλλύμην;
- NE. ὡς μηδὲν εἰδὸς' ἴσθι μ' ὦν ἀνιστορεῖς.

v. 239. γένος μὲν εἰμι] 'I am by birth.' Hom. Il. ο'. 225.  
 γενην γε Μελαμποδος ἔκγονος ἦεν.

v. 243. θρέμμα Λυκομήδους] Neoptolemus was the son of  
 Deidamia, daughter of Lycomedes.

v. 244. προσέσχες τήνδε γῆν] Προσέσχες is here followed  
 by the acc. usual after verbs of motion to a place. It is gene-  
 rally constructed with the dat. The note of interrogation at  
 γῆν would be more properly expunged, with Wunder. Double  
 interrogations in the same sentence are peculiar to the Greek  
 language. Vid. Antig. 401. and Philoct. 1090.

v. 245. Buttmann and Wunder read δὴ τὰ νῦν for δῆτα νῦν.

v. 246. Οὐ γὰρ δὴ σύ γ'] 'for surely you were not...'

v. 247. κατ' ἀρχήν = 'originally.' Comp. καθ' ὁρμήν, v. 566.

v. 250. ὅν γε] 'quippe quem,' Lat. 'In as much as I never  
 saw you.' Comp. 600. 1364.

v. 251. οὐδ' ὄνομα] The word ὄνομα has no existence in  
 Senarii: the reading has been corrected by Hermann to *δύομα*  
 γ'. Ὀνόμα' is defended by Schäfer on the authority of Eur. Iph.  
 Taur. 36. But Elmsley (Bacch. 230) is more satisfactory.

v. 253. ὡς, &c.] Instead of ὅτι with the finite verb, the  
 participle with ὡς is used after verbs of thinking, knowing, and  
 the like.

- ΦΙ. ὦ πόλλ' ἐγὼ μοχθηρός, ὦ πικρός θεοῖς,  
οὐ μὴδὲ κληδὼν ὧδ' ἔχοντας οὐκάδε, 255  
μῆδ' Ἑλλάδος γῆς μηδ' αὖτις διηλθέ που.  
ἀλλ' οἱ μὲν ἐκβαλόντες ἀνοσίως ἐμὲ  
γελῶσι σιγ' ἔχοντες· ἡ δ' ἐμὴ νόσος  
αἰεὶ τέθληε, καὶ πῶς μεῖζον ἔρχεται.  
ὦ τέκνον, ὦ παῖ πατρός ἐξ Ἀχιλλέως, 260  
ὅδ' εἰμ' ἐγὼ σοι κείνος, ὃν κλύεις ἴσως  
τῶν Ἡρακλείων ὄντα δεσπότην ὅπλων,  
ὁ τοῦ Ποιάντος παῖς Φιλοκτήτης· ὃν οἱ  
δισσοὶ στρατηγοὶ χῶς Κεφαλλήνων ἀναξ  
ἔρριψαν αἰσχροῦς ὧδ' ἔρημον, ἀγρία 265  
νόσῳ καταφθίνοντα, τῆς ἀνδροφθόρου  
πληγέντ' ἐχῶντος ἀγρίῳ χαράγματι·  
ξὺν ᾗ μ' ἐκείνοι, παῖ, προθέντες ἐνθάδε

v. 254. πολλὰ μοχθηρός] 'very wretched.' Comp. πολλὰ δεινός, Soph. Antig. 1045.

v. 256. 'Has not made its way in any quarter of Grecian land.'

v. 259. τέθληε] So ἀνθεῖν. Soph. Trach. 1089. ἐπὶ μεῖζον ἔρχεται, 'increases.' Eurip. Med. ἐπὶ μηδὲν ἔρχεται.

v. 261. ὅδ' εἰμ' ἐγὼ σοι, &c.] 'in me you see before you him whom doubtless you know of,' &c. Ὅν κλύεις. Comp. ἤκουσα τοὺς πάντας in v. 548. and note.

v. 264. χῶς] = καὶ ὅ. When καὶ is joined with the syllable following it by crasis, the ι subscriptum is *not written except the latter syllable contains an ι*: καὶ ἐγὼ = καίγω, καὶ εἶτα = καῖτα.

Κεφαλλήνων ἀναξ] The inhabitants of all the Ionian islands opposite Acarnania and Elis were originally called Cephallenes: afterwards the name was confined to Samos. They were great traders, and for that reason were in disrepute in the heroic age: whence Ulysses is thus termed by Philoctetes out of contempt.

v. 267. χαράγματι = δῆγματι. Schol.

v. 268. Construct: ξὺν ᾗ [i.e. νόσῳ] ἐκείνοι προθέντες μ' ἐνθάδε ἔρημον, ἔχοντο.



ῥχοντ' ἔρημον, ἥνικ' ἐκ τῆς ποντίας  
 Χρύσης κατέσχον δεῦρο ναυβάτη στόλφ. 270  
 τότε ἄσμενοί μ' ὡς εἶδον ἐκ πολλοῦ σάλου  
 εὐδοντ' ἐπ' ἀκτῆς ἐν κατηρεφεῖ πέτρφ,  
 λιπόντες ῥχονθ', οἷα φωτὶ δυσμόρφ  
 ῥάκη προθέντες βαιὰ καὶ τι καὶ βορᾶς  
 ἐπωφέλημα σμικρὸν, οἷ' αὐτοῖς τύχοι. 275  
 σὺ δὴ, τέκνον, ποίαν μ' ἀνάστασιν δοκεῖς  
 αὐτῶν βεβώτων ἐξ ὕπνου στήναι τότε;  
 ποῖ' ἐκδακρῦσαι; ποῖ' ἀποιμῶξαι κακά;  
 ὀρῶντα μὲν ναῦς, ἃς ἔχων ἐναυστόλουν,  
 πάσας βεβώσας, ἄνδρα δ' οὐδέν' ἔντοπον, 280  
 οὐχ ὅστις ἀρκέσειεν, οὐδ' ὅστις νόσου  
 κάμνοντι συλλάβοιτο. πάντα δὲ σκοπῶν  
 εὔρισκον οὐδὲν πλὴν ἀνιᾶσθαι παρόν  
 τούτου δὲ πολλὴν εὐμάρειαν, ὦ τέκνον.  
 ὁ μὲν χρόνος δὴ διὰ χρόνον προῦβαινέ μοι, 285

v. 269. τῆς ποντίας Χρύσης] 'the island Chryse,' which derived its name from the nymph.

v. 271. ἄσμενοί μ' ὡς εἶδον εὐδοντ'] 'when they had to their great pleasure seen me sleeping after much tossing on the sea.'

v. 273. οἷα φωτὶ δυσμόρφ] 'as before a poor wretch.' Comp. not. on οἷ' ἀνὴρ πένης, v. 584.

v. 275. ποίαν ἀνάστασιν στήναι] ἀνάστασιν is the cognate accusative.

v. 277. ποῖ' ἐκδακρῦσαι = ποῖα δάκρυα ἐκδακρῦσαι.

v. 281. Οὐχ ὅστις, &c.] Translate: 'Not one to succor me, not one to assist me in my disease when I was sick.' Συλλάβοιτο νόσου. This sense of συλλαμβάνεσθαι is easily derived from the primary sense, 'to take hold of with another.'

v. 283. οὐδὲν πλὴν ἀνιᾶσθαι = οὐδὲν πλὴν τοῦ ἀνιᾶσθαι 'Nothing but trouble.'

v. 284. τούτου] i. e. τοῦ ἀνιᾶσθαι.

v. 285. χρόνος διὰ χρόνον] 'time after time,' i. e. a succession of periods. Comp. ἄλλον δι' ἄλλον, Eur. Andr. 1252.

καῖδι τι βαιῶ τῇδ' ὑπὸ στέγῃ μόνον  
 διακονεῖσθαι. γαστρὶ μὲν τὰ σύμφορα  
 τόξον τὸδ' ἐξεύρισκε, τὰς ὑποπτέρους·  
 βάλλον πελείας· πρὸς δὲ τοῦθ', ὃ μοι βάλοι  
 νευροσπαδῆς ἄτρακτος, αὐτὸς ἂν τάλας 290  
 εἰλνόμεν δύστηνον ἐξέλκων πόδα  
 πρὸς τοῦτ' ἂν· εἴ τ' ἔδει τι καὶ ποτὸν λαβεῖν,  
 καὶ πον πάγου χυθέντος, οἷα χείματι,  
 ξύλον τι θραῦσαι, ταῦτ' ἂν ἐξέρπων τάλας  
 ἐμμηχανώμην· εἴτα πῦρ ἂν οὐ παρῇν, 295  
 ἀλλ' ἐν πέτροισι πέτρον ἐκτρίβων, μόλις  
 ἔφην' ἄφαντον φῶς, ὃ καὶ σώζει μ' αἰεὶ.  
 οἰκουμένη γὰρ οὖν στέγῃ πυρὸς μέτα  
 πάντ' ἐκπορίζει, πλὴν τὸ μὴ νοσεῖν ἐμέ.  
 φέρ', ὃ τέκνον, νῦν καὶ τὸ τῆς νήσου μάθης. 300  
 ταύτῃ πελάζει ναυβάτης οὐδεὶς ἐκὼν,  
 οὐ γάρ τις ὄρμος ἐστίν, οὐδ' ὅποι πλέων  
 ἐξεμπολήσει κέρδος, ἢ ξενώσειται.

v. 287. διακονεῖσθαι] 'to minister to my own necessities.'

v. 289. πρὸς δὲ, &c.] 'And whatever my arrow &c., after this I was wont to crawl along.' The opt. is used because of the indefinite nature of the relative. See Hom. Il. β'. 188. Eur. Troad. 380. οὐκ Ἄρης ἔλοι. Ἄν with imperf. denotes the repetition of the action: as in ἐμμηχανώμην ἂν—παρῇν ἂν below. Comp. also Aristoph. Ran. 923. 948. and εἶρπεν ἂν, v. 701.

v. 293. Translate: 'And, if the frost happened to be spread [over the earth], as is to be expected in winter.' Comp. οἷα φωτὶ δυσμόρῳ, 273. and οἷ' ἀνὴρ πένης, 584.

v. 297. ἄφαντον] 'hidden.' Virgil, Geo. i. 135. 'Ut silicis venis abstrusum excuderet ignem.'

v. 300. The conjunctive after φέρε and ἄγε stands sometimes for the imperative. Comp. Eur. Hipp. 877. Herc. Fur. 530. Elect. 875. *The Greeks never use the simple conjunctive for the imperative.* τὸ τῆς νήσου, vid. not. on v. 497. and comp. Thucyd. ii. 60. τὰ τῆς ὁργῆς.

v. 303. ἐξεμπολήσει κέρδος] 'shall get gain by traffic.'

οὐκ ἐνθάδ' οἱ πλοῖ τοῖσι σῶφροσιν βροτῶν.  
 τάχ' οὖν τις ἄκων ἔσχε' πολλὰ γὰρ τὰδε 305  
 ἐν τῷ μακρῷ γένοιτ' ἂν ἀνθρώπων χρόνῳ.  
 οὐτοί μ', ὅταν μόλωσιν, ὧ τέκνον; λόγοις  
 ἔλεοῦσι μὲν, καὶ πού τι καὶ βορᾶς μέρος  
 προσέδωσαν αἰκτεΐραντες, ἢ τινα στυλήν  
 ἐκείνο δ' οὐδεὶς, ἥνικ' ἂν μνησθῶ, θέλει, 310  
 σῶσαί μ' ἐς οἶκον· ἀλλ' ἀπόλλυμαι τάλας  
 ἔτος· τὸδ' ἤδη δέκατον ἐν λιμῷ τε καὶ  
 κακοῖσι βόσκων τὴν ἀδηφάγον νόσον.  
 τοκαῦτ' Ἀτρεΐδαι μ' ἢ τ' Ὀδυσσέως βία,  
 ὧ παῖ, δεδράκασ'· οἷς Ὀλύμπιοι θεοὶ 315  
 δοιέν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν.

ξενώσεται, 'shall be entertained as a guest.' On this future. see not. on v. 46.

v. 304. οἱ πλοῖ] The dual and plural of this declension are rarely used.

v. 305. ἔσχε] 'directed [his course],' i. e. 'approached.' Herod. vi. 95. παρὰ τὴν ἡπειρον εἶχον τὰς νέας.

τάδε, 'these things,' i. e. things contrary to the will of man. ἐν τῷ μακρῷ ἀνθρώπων χρόνῳ, i. e. the life of man.

v. 307. οὐτοί] refers to τις. In Greek poetry a definite plural often refers to an indefinite singular. Comp. Antig. 707. ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ...οὐτοὶ διαπτυχθέντες ὠφθησαν κενοί. See Eur. Hipp. 79. and Porson's note.

ἔσχε—ἐλεοῦσι—προσέδωσαν—θέλει] The aorist expresses an occasional, and the present a constantly repeated action.

v. 311. σῶσαί μ' ἐς οἶκον] 'to carry me safe home.'

v. 313. βόσκων νόσον] Comp. the Lat. phrase, 'vulnus alere.' Virg. Aen. iv. 2.

v. 314. Ὀδυσσέως βία] This Homeric phrase is here applied particularly to Ulysses, in reference to his evil actions.

v. 315. οἷς Ὀλύμπ. &c.] Porson reads οἷ for οἷς; which greatly improves the text: Wunder calls it 'certissima conjectura.'

v. 316. ἀντίποιν' ἐμοῦ=ἀντίποινα τῶν ἐμῶν παθημάτων. The noun is used instead of the possessive adjective.

- ΧΟ. ἔοικα καὶ τοῖς ἀφιγμένοις ἴσα  
 ξένοις ἐποικτεῖρην σε, Ποίαντος τέκνον.  
 ΝΕ. ἐγὼ δὲ καὐτὸς τοῖσδε μάρτυς ἐν λόγοις,  
 ὡς εἰς' ἀληθεὺς οἶδα, συντυχὼν κακῶν 320  
 ἀνδρῶν Ἀτρεϊδῶν τῆς τ' Ὀδυσσέως βίας.  
 ΦΙ. ἦ γάρ τι καὶ σὺ τοῖς πανωλέθροισ ἔχεις  
 ἔγκλημ' Ἀτρεΐδαις, ὥστε θυμοῦσθαι παθῶν;  
 ΝΕ. θυμὸν γένοιτο χειρὶ πληρῶσαι ποτε,  
 ἵν' αἱ Μυκῆναι γνοῖεν ἡ Σπάρτη θ' ὅτι 325  
 χῆ Σκῦρος ἀνδρῶν ἀλκίμων μῆτηρ ἔφν.  
 ΦΙ. εὖ γ', ὦ τέκνον. τίνας γὰρ ᾧδε τὸν μέγαν  
 χόλον κατ' αὐτῶν ἐγκαλῶν ἐλήλυθας;  
 ΝΕ. ὦ παῖ Ποίαντος, ἐξερῶ, μόλις δ' ἐρῶ,  
 ἄγωγ' ὑπ' αὐτῶν ἐξελωβήθην μολῶν. 330  
 ἐπεὶ γὰρ ἔσχε μοῖρ' Ἀχιλλέα θανεῖν,

v. 317. ἔοικα] The first person is uncommon. The second and third are more generally used.

ἴσα τοῖς ἀφ. ξένοις] 'As much as those strangers who have come here.'

v. 319. μαρτὺς ἐν λόγοις. Wunder pronounces this a solecism, and, it seems, with reason. Erfurdt corrects it by writing ὦν for ἐν.

v. 321, sq. συντυχῶν, &c.] 'Having had experience of the evil Atridae.' Comp. Œd. Col. 1482. ἐναισίον δὲ συντόχοιμι.

v. 324. θυμὸν πληρῶσαι] 'to satisfy my angry feelings.' Eur. Hipp. 1327.

v. 325. ἵνα—γνοῖεν] The opt. is used for the conj. by a kind of attraction of tenses on account of γένοιτο in 324, as in v. 529.

v. 328. τίνας χόλον, &c.] 'On what account do you thus allege against them this your great anger?' Χόλον τίνας; 'anger for what?' Χόλον includes also in its meaning the fault which excited the anger. Comp. νεῖκος ἐγκαλεῖν, Œd. Rex, 702. ἐγκαλῶν ἐλήλυθας nearly = ἐγκαλεῖς.

v. 330. μολῶν] i. e. to Troy.

v. 331. ἔσχε μοῖρα, &c.] 'Fate held Achilles so that he should die.'

- ΦΙ. οἶμοι· φράσης μοι μὴ πέρα, πρὶν ἂν μάθω  
πρῶτον τὸδ', εἰ τέθνηχ' ὁ Πηλέως γόνος.
- ΝΕ. τέθνηκεν, ἀνδρὸς οὐδενός, θεοῦ δ' ὕπο,  
τοξευτὸς, ὡς λέγουσιν, ἐκ Φοίβου δαμείς. 335
- ΦΙ. ἀλλ' εὐγενὴς μὲν ὁ κτανὼν τε χῶ θανῶν.  
ἀμηχανῶ δὲ πότερον, ὦ τέκνον, τὸ σὸν  
πάθμ' ἐλέγχω πρῶτον, ἢ κεῖνον στένω.
- ΝΕ. οἶμαι μὲν ἀρκεῖν σοί γε καὶ τὰ σ' ὦ τάλας  
ἀλγήμαθ', ὥστε μὴ τὰ τῶν πέλας στένειν. 340
- ΦΙ. ὀρθῶς ἔλεξας. τοιγαροῦν τὸ σὸν φράσον  
αὐθις πάλιν μοι πρᾶγμ', ὅτῳ σ' ἐνύβρισαν.
- ΝΕ. ἤλθόν με νηὶ ποικιλοστόλῳ μέτα  
δῖός τ' Ὀδυσσεὺς χῶ τροφεὺς τοῦ μοῦ πατρὸς,  
λέγοντες, εἴτ' ἀληθὲς εἴτ' ἄρ' οὖν μάτην, 345  
ὡς οὐ θέμις γίγνοιτ', ἐπεὶ κατέφθιτο  
πατὴρ ἐμὸς, τὰ πέργαμ' ἄλλον ἢ μ' ἐλεῖν.  
ταῦτ', ὦ ξέν', οὕτως ἐννέποντες οὐ πολὺν

v. 334. τέθνηκεν—ἦπο] 'died by the hands of ...'

v. 335. τοξευτὸς ἐκ Φοίβου δαμείς = τόξοις Φοίβου δαμείς.

v. 338. πότερον ἐλέγχω] 'whether I am to inquire into.'  
'Ἐλέγχω and στένω are conjunctives deliberative.

v. 340. τὰ τῶν πέλας, i. e. ἀλγήματα] 'the sufferings of others.' The Eng. word *neighbour* is thus applied in holy writ.

v. 342. αὐθις πάλιν] This pleonastic expression occurs frequently in Tragedy, e. g. vv. 127. 1232.

v. 343. ἤλθον με—μέτα = μετῆλθον με. ποικιλοστόλῳ = 'painted divers colours.'

v. 344. δῖος] i. e. διοτρεφής, refers to the kingly office of Ulysses. ὁ τροφεὺς, &c. i. e. Phoenix, *Iliad* i. 481, sqq.

v. 345. μάτην] 'falsely.'

v. 347. τὰ Πέργαμα = τὰ Τροίας πέργαμα. Read ἢ μ' for ἢ μ'.

v. 348. οὐ πολὺν, &c.] 'They did not keep me long from going,' i. e. 'they made me go quickly.' When the Greeks wish to express a circumstance strongly, they sometimes do so by denying its opposite.

χρόνον μ' ἐπέσχον μή με ναυστολεῖν ταχῦ,  
 μάλιστα μὲν δὴ τοῦ θανάτου ἡμέρῃ, 350  
 ὅπως ἴδοιμ' ἄθαπτον οὐ γὰρ εἰδόμην  
 ἔπειτα μέντοι χῶ λόγος καλὸς προσῆν,  
 εἰ τὰπὶ Τροίᾳ πέργαμ' αἰρήσοιμ' ἰών.  
 ἦν δ' ἡμαρ ἥδη δεύτερον πλεοντί μοι,  
 καὶγὼ πικρὸν Σίγειον οὐρίῃ πλάτῃ 355  
 κατηγόμην· καί μ' εὐθὺς ἐν κύκλῳ στρατὸς  
 ἐκβάντα πᾶς ἡσπάζετ', ὁμνύντες βλέπειν  
 τὸν οὐκ ἔτ' ὄντα ζῶντ' Ἀχιλλέα πάλιν.  
 κεῖνος μὲν οὖν ἔκειτ'· ἐγὼ δ' ὁ δῦσμορος,  
 ἐπεὶ δάκρυσα κείνον οὐ μακρῷ χρόνῳ, 360  
 ἐλθὼν Ἀτρεΐδης πρὸς φίλους, ὡς εἰκὸς ἦν,  
 τὰ θ' ὅπλ' ἀπῆτουν τοῦ πατρὸς τὰ τ' ἄλλ' ὅσ' ἦν.  
 οἱ δ' εἶπον, οἴμοι, τλημονέστατον λόγον,  
 ὦ σπέρμ' Ἀχιλλέως, τᾶλλα μὲν πάρεστί σοι  
 πατρὶ ἐλέσθαι· τῶν δ' ὅπλων κείνων ἀνὴρ 365  
 ἄλλος κρατύνει νῦν, ὁ Λαέρτου γόνος.  
 καὶγὼ δακρύσας εὐθὺς ἐξανίσταμαι

v. 351. οὐ γὰρ εἰδόμην] 'For I saw him not [before].' εἰ-  
 δόμεν is used for εἶδον, as in Soph. Elect. 893. Trach. 151.  
 Comp. also Hom. Il. κ'. 47.

v. 352. ὁ καλὸς λόγος προσῆν] 'The glorious reputation  
 (that would ensue) was added to (their inducements).'

v. 355. πικρὸν] The Schol. says that this epithet is used  
 because of the sufferings of Neoptolemus at Sigeum.

v. 356. κατηγόμην] 'arrived at.' The ancients used to con-  
 sider the sea higher than the earth, from the appearance it has  
 when looked at from the shore. Hence ἀνάγεσθαι = 'to put to  
 sea,' κατάγεσθαι = 'to put in to land.'

v. 359. ἔκειτο = 'was lying dead.'

v. 360. ἐπεὶ δάκρυσα] An elision of the initial short syllable  
 occurs only after a long vowel or diphthong. οὐ μακρῷ χρόνῳ  
 ἐλθὼν = 'having gone soon after.' Comp. v. 348.

v. 363. τλημονέστατον, 'most impudent.'

ὀργῇ βαρεῖα, καὶ καταλήσας λέγω,  
 ὦ σχέτλι, ἣ τολμήσατ' ἀντ' ἐμοῦ τινὶ  
 δοῦναι τὰ τεύχη τὰμὰ, πρὶν μαθεῖν ἐμοῦ; 370  
 ὁ δ' εἶπ' Ὀδυσσεύς, πλησίον γὰρ ὦν κύρει,  
 ναῖ, παῖ, δεδώκασ' ἐνδίκως οὔτοι τάδε.  
 ἐγὼ γὰρ αὐτ' ἔσθωσα κάκεινον παρών.  
 καὶ γὰρ χολωθεῖς εὐθύς ἤρασσον κακοῖς  
 τοῖς πᾶσιν, οὐδὲν ἐνδεές ποιούμενος, 375  
 εἰ τὰμὰ κείνος ὅπλ' ἀφαιρήσοιτό με.  
 ὁ δ' ἐνθάδ' ἦκων, καίπερ οὐ δύσαργος ὦν,  
 δηχθεὶς πρὸς ἀξήκουσεν ὥδ' ἡμείψατο,  
 οὐκ ἦσθ' ἵν' ἡμεῖς, ἀλλ' ἀπῆσθ' ἵν' οὐ σ' ἔδει.  
 καὶ ταῦτ' ἐπειδὴ καὶ λέγεις θρασυστομῶν, 380

v. 369. ὦ σχέτλι, ἣ τολμήσατ'] The speaker begins by addressing Agamemnon, but afterwards turns to the whole assembly; which accounts for the anomalous syntax.

v. 370. πρὶν μαθεῖν ἐμοῦ, 'before (i. e. without) having received instruction from me.' Comp. πρὶν φράσαιμί σοι, 'before (i. e. without) telling you.' v. 551.

v. 371. ὦν κύρει.] This reading is inadmissible, as the augment is *never omitted* in Attic Greek, though some German scholars defend its absence in the long narrations of messengers: Wünder and Hermann after Brunck read ἦν κυρῶν. See Pors. Præf. Hecub. κυρῶ is sometimes (as here) synonymous with τυγχάνω.

v. 373. κάκεινον] i. e. Achilles.

v. 375. ἤρασσον, &c.] 'Began to attack them with the whole catalogue of evil words.' οὐδὲν ἐνδεές ποιούμενος, 'omitting none.'

v. 376. εἰ τὰμὰ, &c.] 'In case he intended to defraud,' &c. Verbs of depriving govern either an acc. of the person and gen. of the thing, or, more elegantly, two accusatives.

v. 377. ἐνθάδ' ἦκων] 'Having come to this,' i. e. 'being thus situated, so gave answer through vexation to what he heard.'

v. 379. Contains an objection to Neoptolemus for keeping aloof from the Grecian army when it was endangered.

v. 380. ταῦτα] i. e. τὰ ὅπλα. Join ταῦτα ἔχων.

οὐ μή ποτ' ἐς τὴν Σκῦρον ἐκπλεύσης ἔχων.

τοιαῦτ' ἀκούσας κἄξονειδισθεὶς κακά,

πλέω πρὸς οἴκους, τῶν ἐμῶν τητῶμενος

πρὸς τοῦ κακίστου κακ κακῶν Ὀδυσσέως.

κούκ αἰτιῶμαι κείνων ὡς τοὺς ἐν τέλει. 385

πόλις γὰρ ἐστὶ πᾶσα τῶν ἡγουμένων,

στρατός τε σύμπας· οἱ δ' ἀκοσμοῦντες βροτῶν

διδασκάλων λόγοισι γίγνονται κακοί.

λόγος λέλεκται πᾶς. ὁ δ' Ἀτρεΐδας στυγῶν

ἐμοί θ' ὁμοίως καὶ θεοῖς εἴη φίλος. 390

ΧΟ. ὀρεστέρα παμβῶτι Γᾶ, μᾶτερ αὐτοῦ Διός,

ᾧ τὸν μέγαν Πακτωλὸν εὐχρυσον νέμεις,

v. 381. οὐ μή ἐκπλεύσης] See note on v. 103: but the first aor. act. conj. is very rarely used after οὐ μή. It is however correct Greek, and supported by authority. Aristoph. Vesp. 394. Pac. 1266. Plat. Republ. x. 609. B. Xenoph. Anab. iv. 8. 13. Instead of aor. 1. subj. the future is generally used after οὐ μή. Brunn's alteration (ἐκπλεύσεις) is a solecism, the fut. of πλέω being πλευσούμαι.

v. 382. κακά = revilings, as in v. 374. 'Having been addressed (ἀκούσας) and reproached with these revilings.' Comp. El. 288. ἐξονειδίζει κακά.

v. 384. ἐκ κακῶν] Ulysses was said by his enemies to be the son of Sisyphus. With the phrase κάκιστε κακ κακῶν comp. γουηροῖς κακ πονηρῶν, Aristoph. Ran. 744. κάκιστε κακ κακῶν, Eur. Andr. 581.

v. 385. ὡς τοὺς ἐν τέλει] 'So much as the commanders in chief.' τοὺς ἐν τέλει, Soph. Antig. 67. Ajax. 1352, &c. and comp. ἐντελής in Æsch. Ag. 104, and Blomf. Glossar. in loco.

v. 386. ἐστὶ πᾶσα τῶν, &c.] 'Belongs entirely to,' 'is dependent on.'

v. 388. διδασκάλων = τῶν βασιλέων. Schol.

v. 391. Ὀρεστέρα] The mysteries of the goddess Γῆ, otherwise called Cybele and Rhea, were celebrated in the mountains, whence this title.

v. 394. νέμεις] 'possesses.' The worship of Rhea prevailed in Lydia, in which the river Pactolus flowed.



σὲ κάκει, μάτερ πότνι, ἐπηυδάμαν, 39  
 ὅτ' ἐς τόνδ' Ἀτρειδᾶν ὕβρις πᾶσ' ἐχώρει,  
 ὅτε τὰ πάτρια τεύχεα παρεδίδουσαν,  
 ἰὼ μάκαιρα ταυροκτόνων 40  
 λεόντων ἔφεδρε, τῷ Λαρτίου  
 σέβας ὑπέρτατον.

ΦΙ. ἔχοντες, ὡς ἔοικε, σύμβολον σαφές ·  
 λύπης πρὸς ἡμᾶς, ὧ ξένοι, πεπλεύκατε,  
 καί μοι προσάδεθ' ὥστε γιγνώσκειν ὅτι 40  
 ταυτ' ἐξ Ἀτρειδῶν ἔργα κάξ' Ὀδυσσέως.  
 ἔξοιδα γάρ νιν παντὸς ἂν λόγου κακοῦ  
 γλώσση θιγόντα καὶ πανουργίας, ἀφ' ἧς  
 μηδὲν δίκαιον ἐς τέλος μέλλει ποιεῖν.  
 ἀλλ' οὐ τι τοῦτο θαῦμ' ἔμοιγ', ἀλλ' εἰ παρὼν 41

v. 395. σὲ κάκει ἐπηυδάμαν] 'I invoked thee *there* too,' i.e. in Phrygia, when the arms of Achilles were given to Ulysses.

v. 398. ἐς τόνδ'] i.e. Neoptolemus. ὕβρις πᾶσα, 'the highest indignities.' See v. 141.

v. 401. λεόντων ἔφεδρε] i.e. sitting in a chariot drawn by lions, as Rhea is represented in Ovid, *Fast.* iv. 215, sqq. *Vir. Æn.* iii. 111, and elsewhere.

τῷ Λαρτίου follows the verb παρεδίδουσαν, the intermediate words being used as an interjection.

v. 404. σύμβολον σαφές λύπης] The σύμβολον was a talismanum [tessera hospitalitatis] which was broken and divided between two persons mutually bound by the ties of hospitality, and thus provided them with mutual marks of recognition. The injuries which Neoptolemus and Philoctetes had received from the Atridae compose in this case the σύμβολον of their friendship. σαφές = 'clearly recognizable.'

v. 405. καί μοι προσάδεθ' = συμφωνεῖτε. Schol. 'Your ditty of lamentation is the same with mine.'

v. 407, sq. Construct: ἔξοιδα νιν γλώσση ἂν θιγόντα, know that he would say.'

v. 409. ἐς τέλος = 'at last,' 'in the end.' Comp. *Eur.* *Ion.* 1615. Χρόνια μὲν τὰ τῶν θεῶν πως, ἐς τέλος δ' οὐκ ἀσθενῇ.

Αἴας ὁ μεῖζων ταῦθ' ὀρώων ἡνείχετο.

ΙΕ. οὐκ ἦν ἔτι ζῶν, ὦ ξέν'. οὐ γὰρ ἄν ποτε

ζῶντός γ' ἐκείνου ταῦτ' ἐσυλήθην ἐγώ.

ΙΙ. πῶς εἶπας; ἀλλ' ἦ χοῦτος οἴχεται θανών;

ΙΕ. ὡς μηκέτ' ὄντα κείνον ἐν φάει νόει. 415

ΙΙ. οἴμοι τάλας. ἀλλ' οὐχ ὁ Τυδέως γόνος,

οὐδ' οὐμπολητὸς Σισύφου Λαερτίου,

οὐ μὴ θάνωσι. τούσδε γὰρ μὴ ζῆν ἔδει.

ΙΕ. οὐ δῆτ'. ἐπίστω τοῦτό γ'· ἀλλὰ καὶ μέγα  
θάλλοντές εἰσι νῦν ἐν Ἀργείων στρατῷ. 420

ΙΙ. τί δ' ὅς παλαιὸς κάγαθος φίλος τ' ἐμός,

Νέστωρ ὁ Πύλιος ἔστιν; οὔτος γὰρ τά γε

κείνων κάκ' ἐξήρκε, βουλευῶν σοφῶς.

ΝΕ. κείνός γε πράσσει νῦν κακῶς, ἐπεὶ θανών

Ἀντίλοχος αὐτῷ φρουῶδες, ὃς παρῆν, γόνος. 425

ΙΙ. οἴμοι, δὴ αὐτῶς δεῖν' ἔλεξας, οἷν ἐγώ

v. 411. Αἴας ὁ μεῖζων] Ajax the son of Telamon.

v. 413. ταῦτ' ἐσυλήθην ἐγώ] See note on v. 376.

v. 415. ὄντα ἐν φάει] 'living.' Comp. Eur. Hec. 695.

v. 416. ὁ Τυδέως γόνος] In the Iliad Diomedes is often associated with Ulysses in his plots, e.g. the capture of the horses of Rhesus.

v. 417. Construct: ὁ Λαερτίου, ἐμπολητὸς Σισύφου, 'the son of Laertes, who was bought from Sisyphus.'

v. 418. οὐ μὴ θάνωσι] 'they will not die.' See notes on iv. 103 and 381.

v. 421. τί δ', ὅς, &c.] 'What now, is Nestor of Pylos alive, who,' &c. Comp. Aristoph. Pac. 700. τί δαί, Κρατῖνος ὁ τοφὸς ἔστιν; ἔστιν (not enclitic) = 'exists.'

v. 423. τά γε κείνων κακά] 'Their evil deeds.' Comp. i. 514.

v. 424, sq. θανών φρουῶδες] 'Is dead and gone.' Φρουῶδες is always used by the tragedians without the verb εἶναι.

v. 426. δὴ αὐτῶς, &c.] This reading is altered by Porson [on Phoen. 540] into δὴ αὐτῶς ἐξέδειξας, with considerable improvement in sense.

ἥκιστ' ἂν ἠθέλησ' ὀλωλότων κλύειν.

φεῦ φεῦ· τί δῆτα δεῖ σκοπεῖν, ὅθ' οἷδε μὲν  
τεθναῶς, 'Οδυσσεὺς δ' ἔστιν αὖ κἀνταῦθ' ἵνα  
χρῆν ἀντὶ τούτων αὐτὸν αὐδάσθαι νεκρόν; 430

NE. σοφὸς παλαιστής κείνος· ἀλλὰ χαῖ σοφαὶ  
γνώμαι, Φιλοκτήτ', ἐμποδίζονται θαρά.

ΦΙ. φέρ' εἰπέ πρὸς θεῶν, πρὺ γὰρ ἦν ἐνταῦθα σοι.  
Πάτροκλος, ὅς σοι πατὴρ ἦν τὰ φίλτατα;

NE. χούτος τεθνηκὼς ἦν· λόγῳ δέ σε βραχεῖ 435  
τοῦτ' ἐκδιδάξω. πόλεμος οὐδέν' ἀνδρ' ἐκὼν  
αἰρεῖ πονηρόν, ἀλλὰ τοὺς χρηστοὺς αἰεί.

ΦΙ. ξυμμαρτυρῶ σοι· καὶ κατ' αὐτὸ τοῦτό γε  
ἀναξίου μὲν φωτὸς ἐξερήσομαι,  
γλώσση δὲ δεινοῦ καὶ σοφοῦ, τί νῦν κυρεῖ 440

NE. ποῖον γε τούτου πλήν γ' 'Οδυσσεὺς ἐρείς;

v. 427. *ἂν ἠθέλησα*] 'I could have wished.' So Aj. 88.  
*ἠθελον δ' ἂν ἐκτός ὦν τυχεῖν.*

v. 428. *τί δεῖ σκοπεῖν*] 'What must we look to?' i.e.  
Since the gods have failed to exercise justice, what are we  
mortals to look to?

v. 429. *'Οδυσσεὺς δ' ἔστιν, &c.*] Observe the accent on  
*ἔστιν*. 'And Ulysses on the other hand lives in the very place  
where,' &c. *κἀνταῦθα* does not make the best sense. Wunder  
wishes to substitute Böthe's conjecture, *οὐκ ἐνταῦθ'*.

v. 431. *σοφὸς παλαιστής*] 'A wily trickster.' Comp. Eur.  
Hipp. 921. A metaphor from the wrestling schools.

v. 434. *τὰ φίλτατα*] 'the darling.' Wunder reads *σοῦ*.

v. 435. *σε βραχεῖ*] Erfurdt reads *σ' ἐν βραχεῖ*, which must  
be adopted. A short vowel cannot be lengthened before β  
in the following word. See note on v. 1311.

v. 439. *φωτὸς ἐξερήσομαι*] 'I will ask about,' &c. For the  
construction, comp. Trach. 1122. *τῆς μητρὸς ἥκω τῆς ἐμῇ  
φράσων*, 'to tell about my mother.' See also Oed. Rex, 701  
Oed. Col. 355. 662. Antig. 1182.

v. 440. *τί νῦν κυρεῖ*] Compare Elect. 1424. *'Ορέστα, πῶ  
κυρεῖτε;*

31. οὐ τοῦτον εἶπον· ἀλλὰ Θερσίτης τις ἦν,  
 ὃς οὐκ ἂν εἴλετ' εἰσάπαξ εἰπεῖν, ὅπον  
 μηδεὶς ἐφίη· τοῦτον οἶσθ' εἰ ζῶν κνρεῖ;  
 32. οὐκ εἶδον αὐτόν, ἧσθόμην δ' ἔτ' ὄντα νιν. 445  
 33. ἔμελλ'· ἐπεὶ οὐδέν πω κακόν γ' ἀπώλετο.  
 ἀλλ' εὖ περιστέλλουσιν αὐτὰ δαίμονες·  
 καὶ πῶς τὰ μὲν πανοῦργα καὶ καλιντριβῇ  
 χαίρουσ' ἀναστρέφοντες ἐξ Αἰδου, τὰ δὲ  
 δίκαια καὶ τὰ χρήστ' ἀποστέλλουσ' αἰεὶ. 450  
 ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν  
 τὰ θεῖ' ἐπαινῶν τοὺς θεοὺς εὖρω κακοὺς;  
 34. ἐγὼ μὲν, ὦ γέρεθλον Οἰταίου πατρὸς,  
 τὸ λοιπὸν ἤδη τηλόθεν τό τ' Ἴλιον  
 καὶ τοὺς Ἀτρεΐδας εἰσορῶν φυλάξομαι, 455  
 ὅπου θ' ὁ χεῖρων τὰγαθοῦ μεῖζον σθένει

v. 441. Translate: 'Who is this that you are going to speak of, but Ulysses?' Wunder illustrates γε in ποίου γε τούτου by uttering the sentence affirmatively, οὐδεὶς γε ἄλλος ἐστίν ἢ Διὸς υἱός. Ἐρῶ and its compounds are always future.

v. 443. ὃς οὐκ ἂν εἴλετ', &c.] 'Who would not have chosen to speak only once in whatever case not one permitted him (i.e. he forbade him) to speak ...' i.e. whatever was grievous to hear Thersites would diligently repeat.

v. 446. ἔμελλ' [He was a likely case (to be alive).] Ἐπεὶ οὐδέν. The last syllable of ἐπεὶ merges with the first of οὐδέν in reading.

v. 447. εὖ περιστέλλουσιν] 'take good care of.' αὐτὰ, e. ταῖς κακάς.

v. 451. ποῦ χρὴ τίθεσθαι ταῦτα] Ἐν καλῷ τίθεσθαι = 'to consider honourable.' ἐν εὐχερεί τίθεσθαι = 'to consider easy.' Hence the expression ποῦ χρὴ τίθεσθαι = 'in what light must we consider?' ποῦ δ' αἰνεῖν, 'and in what respect praise them?'

v. 452. ἐπαινῶν. Observe the present tense. 'When in the very act of ...'

v. 454, sq. Join τηλόθεν εἰσορῶν, 'Looking at &c. from a distance,' i.e. keeping quite away from them.

κάποφθίνει τὰ χρηστὰ χῶ δειλὸς κρατεῖ,  
 τούτους ἐγὼ τοὺς ἄνδρας οὐ στέρξω ποτέ·  
 ἀλλ' ἢ πετραία Σκῦρος ἐξαρκοῦσά μοι  
 ἔσται τὸ λοιπὸν, ὥστε τέρπεσθαι δόμῳ. 450  
 νῦν δ' εἶμι πρὸς ναῦν. καὶ σὺ, Ποίαντος τέκνον  
 χαῖρ' ὥς μέγιστα, χαῖρε· καὶ σε δαίμονες  
 νόσου μεταστήσειαν, ὡς αὐτὸς θέλεις.  
 ἡμεῖς δ' ἴωμεν· ὡς ὀπηνίκ' ἂν θεὸς  
 πλοῦν ἡμῖν εἴκη, τηρικαῦθ' ὀρμώμεθα. 460

ΦΙ. ἤδη, τέκνον, στέλλεσθε;

NE. καιρὸς γὰρ καλεῖ  
 πλοῦν μὴ ἔξ ἀπόπτου μᾶλλον ἢ ἔγγυθεν σκοπεῖν  
 ΦΙ. πρὸς νῦν σε πατρός, πρὸς τε μητρός, ὦ τέκνον,  
 πρὸς τ' εἴ τί σοι κατ' οἶκόν ἐστι προσφιλές,  
 ἰκέτης ἰκνούμαι, μὴ λίπης μ' οὕτω μόνον, 470  
 ἔρρημον ἐν κακοῖσι τοῖσδ' οἷσις ὀρᾷς

v. 457. κρατεῖ] 'is in the ascendant.'

v. 459. Σκῦρος, &c.] Suidas quotes ἀρχὴ Σκυρία as a preverb, and remarks that it was used to express mean and unprofitable things, from the barrenness of Scyrus.

v. 465. εἴκη = διδῶ, συγχωρήση. Schol. 'grant.' On ἡμῖν see v. 8.

v. 467. πλοῦν μὴ ἔξ, &c.] 'To watch for an opportunity sailing, not from a distance rather than from a near spot.' Niloptolemus hints that he is going down to the shore, as he will there have a better chance of observing the rise of a favourable wind. Comp. Eur. Hec. 901. πλοῦν ὀρῶντας ἤσυχον.

v. 468. πρὸς νῦν σε πατρός, &c.] Construct: νῦν ἰκνούμαι σε πρὸς πατρός, &c. Comp. Soph. Trach. 436. μὴ πρὸς σε τὸ κατ' ἄκρον Οἰταῖον νάπος Διὸς καταστράπτοντος, and Lat. *te deos oro*.

v. 469. πρὸς τ' εἴ τι, &c.] 'And by whatever,' &c. The full expression is εἴ τέ τι κατ' οἶκον προσφιλέες ἐστίν, ἰκνύμαι σε πρὸς τούτου.

v. 471. οἷσις and ὅσοις follow ἐνναίοντα in construction

ὅσοισί τ' ἐξήκουσας ἐνναίοντά με, <sup>1</sup>   
 ἀλλ' ἐν παρέργῳ θοῦ με. δυσχέρεια μὲν,   
 ἐξοῖδα, πολλὴ τοῦδε τοῦ φορήματος·   
 ὅμως δὲ τλήθι. τοῖσι γενναίοισί τοι 475   
 τό τ' αἰσχρὸν ἐχθρὸν καὶ τὸ χρηστὸν εὐκλές.   
 σοὶ δ' ἐκλιπόντι τοῦτ' ὄνειδος οὐ καλόν,   
 δράσαντι δ', ὦ παῖ, πλείστον εὐκλείας γέρας,   
 εἰάν μολῶ γ' ὧν ζῶν πρὸς Οἰταίαν χθόνα.   
 ἴθ'· ἡμέρας τοι μόχθος οὐκ ὅλης μᾶς. 480   
 τόλμησον, ἐμβαλοῦ μ' ὅπῃ θέλεις ἄγων,   
 εἰς ἀντίαν, εἰς πρῶραν, εἰς πρύμνην, ὅποι   
 ἤκιστα μέλλω τοὺς ξυνόντας ἀλγυνεῖν.   
 νέυσον, πρὸς αὐτοῦ Ζηνὸς ἱκεσίον, τέκνον,   
 πείσθητι. προσπίτνω σε γόνασι, καίπερ ὦν 485   
 ἀκράτῳρ ὁ τλήμων, χωλός. ἀλλὰ μή μ' ἀφῆς   
 ἔρημον οὔτω χωρὶς ἀνθρώπων στίβου.

v. 473. ἐν παρέργῳ θοῦ με] 'make no account of me,' (i.e. as to the part of the ship where you shall put me). Πάρεργον is an 'accessary,' a 'bye-work,' in painting 'the back-ground.' Hence ἐν παρέργῳ τίθεσθαι = 'to consider as a thing of minor importance.' Comp. note on v. 451.

v. 476. Construe: 'What is disgraceful is hostile, and what is honourable is productive of glory.' A false antithesis. Hence corrections of εὐφίλès and εὐχερès have been proposed.

v. 477. ἐκλιπόντι τοῦτ'] 'If you omit to do this.' οὐ καλόν = αἰσχρόν. See note on v. 348.

v. 482. πρύμνην] Vulgo πρύμναν. The correction is Elmsley's. "Οποι is used for the compound expression ἐκεῖσε ὅπου, as it is explained by Porson, Eur. Hec. 1062.

v. 485. προσπίτνω σε γόνασι] 'I fall down at your knees,' after which he checks himself with the words 'although unable to do so (ἀκράτῳρ τοῦ προσπίτνειν) wretched and lame as I am.' These three latter words are expressed by the article. He means to say that it is in his will, but not in his power to fall down at the knees of Neoptolemus.

v. 487. Comp. Antig. 773. ἔρημος ἐνθ' ἂν ἡ βροτῶν στίβος.

ἀλλ' ἢ πρὸς οἶκον τὸν σὸν ἔκσωσόν μ' ἄγων,  
 ἢ πρὸς τὰ Χαλκῳδοντος Εὐβοίας σταθμά·  
 κἀκείθεν οὐ μοι μακρὸς εἰς Οἴτην στολός 490  
 Τραχινίαν τε δεράδα καὶ τὸν εὐροον  
 Σπερχεῖον ἔσται πατρί μ' ὡς δείξης φίλῳ,  
 ὃν δὴ παλαί' ἄν ἐξότου δέδοικ' ἐγὼ  
 μή μοι βεβήκη. πολλὰ γὰρ τοῖς ἰγμένοις  
 ἔστελλον αὐτὸν ἱκεσίους πέμπων λιταῖς, 495  
 αὐτόστολον πέμψαντά μ' ἐκῶσαι δόμοις.  
 ἀλλ' ἢ τέθνηκεν, ἢ τὰ τῶν διακόνων,

v. 489. Χαλκῳδοντος Εὐβοίας σταθμά = Χαλκῳδοντος Εὐβοῖκα σταθμά. Comp. Eur. Ion. 59.

v. 491. δεράδα] Vulgo δειράδα, which Erfurdt altered by conjecture to suit the metre. This ridge of mountains was commonly called the Trachinian rocks.

v. 492. πατρί μ' ὡς δείξης φίλῳ] These words are connected in construction with ἔκσωσον μ' ἄγων, the intermediate words being parenthetical.

v. 493. ὃν δὴ παλαί' ἄν, &c.] παλαιὰ is used for παλαιὸν, according to Attic custom. The construction is ὃν δὴ δέδοικα μή μοι βεβήκη παλαιὸν ἄν εἴη ἐξότου. παλαιὸν ἄν εἴη ἐξότου = 'it must be a long time since.' Translate: 'Who, I fear, is dead it must be a long time since.' There is a similar construction in Oed. R. 767.

v. 494. πολλὰ = πολλάκις. Τοῖς ἰγμένοις, i.e. διὰ τῶν ἰγμένων. Translate: 'For I have often by those who came here sent messages to him, &c., that he coming by himself (αὐτόστολον) should conduct (πέμψαντα) and carry me safe home.' The Schol. read ἱκμένων. But Hermann remarks that this form is never used but in ἱκμενος (with soft breathing), signifying 'a favourable wind.' Αὐτός is frequently used in and out of composition to signify 'alone,' 'of itself.' ἐκῶσαι δόμοις is pretty nearly the same as ἐκῶσαι ἐς δόμους. Hermann indeed draws a fine distinction.

v. 497. τὰ τῶν διακόνων] This is a Greek idiom for οἱ διακονοί. Comp. Eur. Iph. Aul. 33. τὰ θεῶν οὕτω βουλόμεν' ἔσται. Soph. El. 261. τὰ μητρὸς, ἢ μ' ἐγείνατο.

ὡς εἰκός, οἶμαι, τοῦμόν ἐν σμικρῷ μέρος  
ποιούμενοι τὸν οἶκαδ' ἡπείγον στόλον.

νῦν δ', εἰς σέ γάρ πομπόν τε καὐτὸν ἄγγελον 500

ἦκω, σὺ σῶσον, σύ μ' ἐλέησον, εἰσορῶν

ὡς πάντα δεινὰ κάπικινδύνως βροτοῖς

κεῖται παθεῖν μὲν εὖ, παθεῖν δὲ θᾶτερα.

χρῆ δ' ἐκτός ὄντα πημάτων τὰ δειν' ὀρᾶν.

χῶταν τις εὖ ζῇ, τηνικαῦτα τὸν βίον 505

σκοπεῖν μάλιστα, μὴ διαφθαρεῖς λάθῃ.

ΧΟ. οἴκτειρ', ἄναξ· πολλῶν ἔλεξεν δυσοίστων πόνων

ἄθλ', οἷα μηδεὶς τῶν ἐμῶν τύχοι φίλων.

εἰ δὲ πικρὺς, ἄναξ, ἔχθεις Ἀτρεΐδας, 510

ἐγὼ μὲν, τὸ κείνων κακὸν τῷδε κέρδος

μετατιθέμενος, ἔνθαπερ ἐπιμέμενον, 515

v. 498. τοῦμόν—ποιούμενοι] 'Holding my interests in small consideration.' ποιούμενοι (not ποιούμενα) is used, agreeing with the implied meaning of τὰ τῶν διακόνων. V. not. on 712.

v. 500. πομπόν τε καὐτὸν ἄγγελον] 'The sender and bearer of the message as well.'

v. 501, sq. εἰσορῶν—θᾶτερα] 'Reflecting that all things are to be feared, and that it is a matter of chance to men that they fare well or the opposite.' Εἰσορῶν, says Hermann, refers to mental as well as corporeal vision. Comp. ὀρᾶν, v. 504. παθεῖν θᾶτερα is an euphemistic expression for παθεῖν κακῶς. Such delicacies abound in Tragedy.

v. 506. μὴ διαφθαρεῖς λάθῃ] 'Lest he be imperceptibly ruined.'

v. 507. δυσοίστων πόνων ἄθλα] 'Struggles with sufferings hard to bear.'

v. 509. The construction of τυγχάνω with the accusative is rare, but is to be found also in Æsch. Cho. 711. Eumen. 866.

v. 514. τὸ κείνων—μετατιθέμενος] 'Turning their injury into gain for him.' Comp. τὸ κείνων κακόν, v. 193.

v. 515. ἔνθαπερ ἐπιμέμενον] 'where he desires to go.' This is to be construed after ἐν δόμοις. πορεύω signifies 'to conduct.' πορεύομαι 'to conduct oneself,' 'to go.'



ἐπ' εὐστόλου ταχείας νεῶς  
πορεύσαιμ' ἂν ἐς δόμους, τὰν θεῶν  
νέμεσιν ἐκφυγών.

NE. ὄρα σὺ μὴ νῦν μέν τις εὐχερῆς παρῆς,  
ὅταν δὲ πλησθῇς τῆς νόσου ξυνουσία, 520  
τότ' οὐκ ἔθ' αὐτὸς τοῖς λόγοις τούτοις φανῇς.

XO. ἤκιστα. τοῦτ' οὐκ ἔσθ' ὅπως ποτ' εἰς ἐμὲ  
τοῦναιδος ἔξεις ἐνδίκως ὀνειδίσαι.

NE. ἀλλ' αἰσχροῦ μέντοι σοῦ γέ μ' ἐνδέεστερον  
ξένῳ φανῆναι πρὸς τὸ καίριον πονεῖν. 525  
ἀλλ' εἰ δοκεῖ, πλέωμεν, ὀρμάσθω ταχύς.  
χὴ ναῦς γὰρ ἄξει, κοῦκ ἀπαρνηθήσεται.  
μόνον θεοὶ σώζουσιν ἕκ γε τῆσδε γῆς  
ἡμᾶς ὅποι τ' ἐνθένδε βουλοίμεσθα πλεῖν.

ΦΙ. ὦ φίλτατον μὲν ἡμαρ, ἥδιστος δ' ἀνὴρ, 530

v. 517. τὰν θεῶν νέμεσιν] 'The vengeance of the gods,' which would ensue if they rejected the prayers of the suppliant Philoctetes.

v. 520. ὅταν—ξυνουσία] 'when you shall have had enough of this disease by close contact with it.' νόσου must be supplied again after ξυνουσία.

v. 521. αὐτὸς] 'consistent with.'

v. 524. αἰσχροῦ] According to Attic dialect for αἰσχρόν: supply ἐστι.

v. 525. ξένῳ πρὸς τὸ καίριον πονεῖν] 'To undertake trouble to serve the advantage of the stranger.' Comp. καιρῶ in v. 161.

v. 526. ὀρμάσθω ταχύς] 'Let him start at once.' ταχύς is here used instead of the adverb. Comp. vv. 808, 1080, 1223.

v. 527. καὶ—γάρ] 'for indeed.' These words are generally separated by the intervention of one or two others.

v. 529. βουλοίμεσθα] See note on v. 325. In the preceding verse Gernhard corrects ἕκ τε.

v. 530. ἥδιστος] The nom. is found joined with the vocative several times in Tragedy for the sake of the metre. Comp 867 and 963.

φίλοι δὲ ναῦται, πῶς ἂν ὑμῖν ἐμφανὲς  
 ἔργῳ γενοίμην, ὥς μ' ἔθεσθε προσφιλή.  
 ἴωμεν, ὦ παῖ, προσκύσαντε τὴν ἔσω  
 αἶοικον εἰσοίκησιν, ὥς με καὶ μάθης  
 ἀφ' ὧν διέζων, ὥς τ' ἔφυν εὐκάρδιος. 535  
 οἶμαι γὰρ οὐδ' ἂν ὀμμασιν μόνην θέαν  
 ἄλλον λαβόντα πλὴν ἐμοῦ τλῆναι τάδε·  
 ἐγὼ δ' ἀνάγκη προὔμαθον στέργειν κακά.

ΧΟ. ἐπίσχετον, μάθωμεν. ἄνδρε γὰρ δύο,  
 ὁ μὲν νεὸς σῆς ναυβάτης, ὁ δ' ἀλλόθρους, 540  
 χωρεῖτον, ὧν μαθόντες αὖθις εἵσιτον.

ΕΜ. Ἀχιλλέως παῖ, τόνδε τὸν ξυνέμπορον,  
 ὃς ἦν νεὸς σῆς σὺν δυοῖν ἄλλοις φύλαξ,  
 ἐκέλευσ' ἐμοί σε ποῦ κυρῶν εἰς φράσαι,  
 ἐπείπερ ἀντέκυσσα, δοξάζων μὲν οὖ, 545

v. 531. πῶς ἂν—ἐμφανὲς γενοίμην] 'O that I could shew you.' πῶς ἂν with opt. in this sense is more frequently used by Eurip. than by Sophocles: I think it does not occur in Æschylus. For ὑμῖν, read with Porson ὑμῖν. See v. 8.

v. 533. προσκύσαντε—εἰσοίκησιν] 'After having saluted the dwelling that is within, which does not deserve the name of a dwelling.'

v. 535. ὥς ἔφυν εὐκάρδιος] 'How patient I am.' Ἐφυν and πέφυκα have always a present sense. Their first meaning is, 'I was constituted by nature.'

v. 536. ἂν belongs to τλῆναι, 'could endure.'

v. 541. ὧν μαθόντες] See note on v. 370. The character who now appears as the merchant performed the part of the spy mentioned in v. 127.

v. 542. ξυνέμπορον] 'fellow-traveller.'

v. 543. σὺν] more correctly ξύν, which is always written in early Attic, except where it would offend against the metre.

v. 544. ποῦ κυρῶν εἰς] See n. on v. 371.

v. 545. δοξάζων μὲν οὖ] This transposition gives greater force to the negative. Comp. Œd. R. 137. Œd. Col. 125. 363. 906. 1000.

- τύχη δέ πως πρὸς ταῦτόν ὀρμισθεὶς πέδον.  
 πλέων γὰρ, ὥς ναύκληρος, οὐ πολλῶ στόλῳ  
 ἐξ Ἰλίου πρὸς οἶκον ἐς τὴν εὐβοτρυν  
 Πεπάρηθον, ὥς ἤκουσα τοὺς ναύτας ὅτι  
 σοὶ πάντες εἶεν οἱ νεναστοληκότες, 550  
 ἔδοξέ μοι μὴ σῖγα, πρὶν φράσαιμί σοι,  
 τὸν πλοῦν ποιεῖσθαι, προστυχόντι τῶν ἴσων.  
 οὐδὲν σύ που κάτοισθα τῶν σαιτοῦ πέρι,  
 ἃ τοῖσιν Ἀργείοισιν ἀμφὶ σοῦ νέα  
 βουλεύματ' ἐστί· κοῦ μόνον βουλεύματα, 555  
 ἀλλ' ἔργα δρώμεν', οὐκ ἔτ' ἐξαργούμενα.
- NE. ἀλλ' ἡ χάρις μὲν τῆς προμηθείας, ξένη,  
 εἰ μὴ κακὸς πέφνκα, προσφιλὴς μενεῖ·  
 φράσον δ' ἅπερ γ' ἔλεξας, ὥς μάθω τί μοι  
 νεώτερον βούλευμ' ἀπ' Ἀργείων ἔχεις. 560
- EM. φρουδοὶ διώκοντές σε ναυτικῶ στόλῳ  
 Φοίνιξ θ' ὁ πρέσβυς οἷ τε Θησέως κόροι.

v. 546. ταῦτόν] is used for ταῦτό (τὸ αὐτό) only in poetry.

v. 548. Πεπάρηθον] One of the Cyclad islands celebrated for wine (Pliny) and oil. Ovid, 'ferax Peparethus olivæ.' ἤκουσα τοὺς ναύτας. Ἀκούειν τινός, 'to hear a person say.' ἀκούειν τινὰ, 'to hear said of a person.' Comp. κλύεις, v. 261.

v. 550. οἱ νεναστοληκότες] The article appears to be in the way here. Dobree proposed *συννεναστοληκότες*, which Wunder has adopted.

v. 552. προστυχόντι τῶν ἴσων] 'having met with (received) what is fair,' i.e. a reward for the news I had brought.

v. 556. οὐκέτ' ἐξαργούμενα] 'and no longer in a state of delay.'

v. 557. ἡ χάρις τῆς προμηθείας] 'The favour of your consideration.' Wunder reads *προμηθίας*.

v. 560. νεώτερον expresses very little more than νέον would

v. 561. φρουδοὶ] Note on v. 424.

v. 562. Θησέως κόροι] Acamas and Demophon, of whom Homer makes no mention, as remarked by the Scholiast.

- NE. ὡς ἐκ βίας μ' ἄξοντες, ἢ λόγοις πάλιν;  
 EM. οὐκ οἶδ'. ἀκούσας δ' ἄγγελος πάρεμιί σοι.  
 NE. ἢ ταῦτα δὴ Φοῖνιξ τε χοῖ ξυνναυβάται 565  
 οὕτω καθ' ὁρμὴν δρῶσιν Ἀτρειδῶν χάριν;  
 EM. ὡς ταῦτ' ἐπίστω δρῶμεν, οὐ μέλλοντ' ἔτι.  
 NE. πῶς οὖν Ὀδυσσεὺς πρὸς τὰδ' οὐκ ἀντάγγελος  
 πλεῖν ἦν ἑτοιμος; ἢ φόβος τις εἶργέ νιν;  
 EM. κείνός γ' ἐπ' ἄλλον ἄνδρ' ὁ Τυδέως τε παῖς 570  
 ἔστελλον, ἡνίκ' ἐξαηγόμην ἐγώ.  
 NE. πρὸς ποῖον ἂν τόνδ' αὐτὸς οὐδυσσεὺς ἔπλει;  
 EM. ἦν δὴ τις. ἀλλὰ τόνδε μοι πρῶτον φράσον  
 τίς ἐστίν· ἂν λέγῃς δὲ μὴ φώνει μέγα.  
 NE. ὃδ' ἐσθ' ὁ κλεινός σοι Φιλοκτήτης, ξένε. 575  
 EM. μή νύν μ' ἔρη τὰ πλείον', ἀλλ' ὅσον τάχος  
 ἔκπλει σεαυτὸν ξυλλαβῶν ἐκ τῆσδε γῆς.  
 ΦΙ. τί φησιν, ὦ παῖ; τί με κατὰ σκότον ποτὲ  
 διεμπολᾷ λόγοισι πρὸς σ' ὁ ναυβάτης;  
 NE. οὐκ οἶδά πω τί φησι· δεῖ δ' αὐτὸν λέγειν 580

v. 563. ὡς joined with fut. participle expresses 'with the intention of.' For ἐκ βίας see note on v. 91.

v. 566. καθ' ὁρμὴν] used adverbially. Comp. κατ' ἀρχήν, v. 247.

v. 568. ἀντάγγελος] 'as the bearer of his own message.' Œd. Col. 333.

v. 571. ἔστελλον] 'were setting out.' αὐτὸς οὐδυσσεὺς, 'Ulysses in person.' The particle ἂν is awkward in this verse. Dissen proposes οὖν.

v. 574. ἂν (ᾧ ἂν) was restored by Brunck for ἂν.

v. 576. τὰ πλείονα] Observe the article. 'The further questions which you have to ask.' Comp. Œd. Col. 36. τὰ πλείον' ἱστορεῖν.

v. 577. σεαυτὸν ξυλλαβῶν] 'betaking yourself.' Comp. Œd. R. 1290. ἐκ χθονὸς Πρίψων ἑαυτόν.

v. 578. κατὰ σκότον, &c.] 'Betray me secretly to you by his words.' Comp. καθ' ὁρμὴν, v. 566.

εἰς φῶς ὁ λέξει, πρὸς σέ καμὲ τούσδε τε.

EM. ὦ σπέρμ' Ἀχιλλέως, μή με διαβάλης στρατῷ  
λέγονθ' ἂ μὴ δεῖ· πόλλ' ἐγὼ κείνων ὕπο  
δρῶν ἀντιπάσχω χρηστά γ', οἷ' ἀνὴρ πένης.

NE. ἐγὼ εἰμ' Ἀτρεΐδαις δύσμενής· οὗτος δέ μοι 585  
φίλος μέγιστος, οὐνεκ' Ἀτρεΐδας στρυγεῖ.  
δεῖ δὴ σ' ἔμοιγ' ἐλθόντα προσφιλῇ λόγον  
κρύναι πρὸς ἡμᾶς μηδέν ὦν ἀκήκοας.

EM. ὄρα τί ποιεῖς, παῖ.

NE. σκοπῶ καγὼ πάλαι.

EM. σέ θήσομαι τῶνδ' αἴτιον.

590

NE. ποιοῦ λέγων.

EM. λέγω. 'πὶ τοῦτον ἄνδρε τῷδ' ὥπερ κλύεις,  
ὁ Τυδῆως παῖς ἢ τ' Ὀδυσσεύς βία,  
διώμοτοι πλέουσιν ἢ μὴν ἢ λόγῳ  
πείσαντες ἄξειν, ἢ πρὸς ἰσχύος κράτος.

v. 581. ἐς φῶς] is used by way of antithesis to κατὰ σκότον.

v. 582. μή με διαβάλης στρατῷ] 'Do not bring me into ill odour with.'

v. 584. χρηστά γ'] Dobree proposes χρηστά θ', which is much better. πολλὰ χρηστά τε = 'many benefits.' Οἷ' ἀνὴρ πένης = 'Considering my position as a poor man,' 'for a poor man.' (Ed. R. 763—4. οἷ' ἀνὴρ δοῦλος.

v. 585. ἐγὼ εἰμ'] These two words read as an iambus, the two latter syllables merging into one another. Comp. Ed. R. 332.

v. 587. Translate: 'You ought not, since you have come to me as a friend, to conceal before me any of the reports which you have heard.' vv. 589 and 590 are said aside. Dindorf has corrected λόγων for λόγον.

v. 590. σέ—λέγων] 'I will hold you chargeable for these things.' N. 'Hold (me chargeable), only do speak,' 'if you will but speak.' Τίθεσθαι and ποιεῖσθαι are synonyms in this sense.

v. 593. ἢ μὴν] 'verily,' were the words which usually pre-faced an oath. Elmsley alters the text to ἢ μὴν νυν...

v. 594. πρὸς ἰσχύος κράτος] is used adverbially, as πρὸς βίαν in vv. 90. 92. &c.

- καὶ ταῦτ' Ἀχαιοὶ πάντες ἤκουον σαφῶς 595  
 Ὀδυσσεὺς λέγοντος. οὗτος γὰρ πλεόν  
 τὸ θάρσος εἶχε θάτερον, δράσειν τάδε.
- NE. τίνος δ' Ἀτρεΐδαι τοῦδ' ἄγαν οὕτω χρόνῳ  
 τοσῶδ' ἐπεστρέφοντο πράγματος χάριν,  
 ὃν γ' εἶχον ἤδη χρόνιον ἐκβεβληκότες; 600  
 τίς ὁ πόθος αὐτοὺς ἵκετ', ἢ θεῶν βία  
 καὶ νέμεσις, οἵπερ ἔργ' ἀμύνουσιν κακά;
- EM. ἐγὼ σε τοῦτ', ἴσως γὰρ οὐκ ἀκήκοας,  
 πᾶν ἐκδιδάξω. μάντις ἦν τις εὐγενής,  
 Πριάμου μὲν υἱὸς, ὄνομα δ' ὠνομάζετο 605  
 Ἑλενος, ὃν οὗτος νυκτὸς ἐξελθὼν μόνος,  
 ὁ πάντ' ἀκούων αἰσχυρὰ καὶ λωβήτ' ἔπη  
 δόλιος Ὀδυσσεὺς εἶλε· δέσμιον δ' ἄγων

v. 597. τὸ θάρσος εἶχε] 'Entertained the confident assurance.' Hence it is followed by a future like ἐλπῖς, ἐλπίζω, &c.

v. 598. Translate: 'For what reason (τίνος πράγματος χάριν) did the sons of Atreus so greatly turn their attention to him (ἐπεστρέφοντο τοῦδ') after so long a time?'

v. 600. ὃν γε] See v. 250. εἶχον ἐκβεβλ. The union of εἶχω with the participle of the present or perfect is of very rare occurrence.

v. 601. πόθος αὐτοὺς ἵκετο] 'desire came upon them.' Thus Homer uses the phrases ὕπνος—γῆρας, &c. ἰκάνει with the acc. of the person.

v. 602. ἀμύνουσιν] 'requite,' 'repay.' This sense is generally confined to the middle form.

v. 605. ὄνομα ὠνομάζετο] In the active the construction of this verb is ὀνομάζειν τινά τι. The acc. of the person disappears in the passive while the other acc. remains. Thucyd. i. 122. ἡ καταφρόνησις—τὸ ἐναντίον ὄνομα ἀφροσύνη μετωνόμασται.

v. 607. ὁ πάντ' ἀκούων—ἔπη] 'He who is called by all disgraceful and opprobrious names.' Compare with ἀκούων the Lat. verb 'audire' (to have a character) and also not. on v. 382.

v. 608. δέσμιον δ'] Wunder reads δέσμιόν τ', which is better accommodated to the run of the narrative.

ἔδειξ' Ἀχαιοῖς ἐς μέσον, θήραν καλήν·  
 ὃς δὴ τὰ τ' ἄλλ' αὐτοῖσι πάντ' ἐθέσπισεν 610  
 καὶ τὰπὶ Τροίᾳ πέργαμ' ὥς οὐ μὴ ποτε  
 πέρσοιεν, εἰ μὴ τόνδε πείσαντες λόγῳ  
 ἄγοιντο νήσου τῆσδ' ἐφ' ἧς ναίει ταυῶν.  
 καὶ ταυθ' ὅπως ἦκουσ' ὁ Λαέρτου τόκος  
 τὸν μάντιν εἰπόντ', εὐθέως ὑπέσχετο 615  
 τὸν ἄνδρ' Ἀχαιοῖς τόνδε δηλώσειν ἄγων·  
 οἴοιτο μὲν, μάλισθ' ἐκούσιον λαβών·  
 εἰ μὴ θέλοι δ', ἄκοντα· καὶ τούτων κύρα  
 τέμνειν ἐφείτο τῷ θέλοντι μὴ τυχών.  
 ἦκουσας, ὦ παῖ, πάντα· τὸ σπενύδειν δέ σοι 620  
 καὐτῷ παραινῶ, κεί τινος κήδει πέρι.

v. 611. τὰπὶ Τροίᾳ πέργαμα = τὰ Τροίας πέργαμα.

v. 612. πέρσοιεν] The opt. after οὐ μὴ is never used in the oratio recta: it is here used because of the oblique narration. See note on v. 381.

v. 613. ἄγοιντο νήσου, &c.] The genitive is sometimes used without the preposition after simple verbs denoting a removal from a place: e.g. v. 1002. πέτρας πεσών. (Ed. Rex, 142. βάθρων—ἀραντες. Antig. 418. Eur. Andr. 1063. ἄγων χθονός.)

v. 616. δηλώσειν = δείξειν, as above in v. 609.

v. 617. οἴοιτο] The opt. is used because of the oblique narration, some such words as ἔλεγεν ὅτι being understood before it. There is a similar construction in Æsch. Agam. 615—6.

v. 618, sq. Join τούτων μὴ τυχών, 'If he should fail in these things.' The participle expresses 'the condition.' Comp. Hom. II. i'. 261. σοὶ δ' Ἀγαμέμνων Ἄξια δῶρα δίδωσι, μεταλλήξαντι χόλοιο. ἐφείτο = ὑπέσχετο, ἐπηγγέλατο. Schol. With this passage Wakefield compares Hom. II. β'. 259. Μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη, Εἰ μὴ ἐγὼ σε...

v. 621. εἰ τινος κήδει πέρι] Κήδεσθαι is usually constructed with the simple genitive. The genitive with the preposition is also sometimes used after μέλειν, φροντίζειν, &c. Herod. vi. 101. τούτου σφι ἐμελε πέρι. Xen. Mem. i. 4. 17. σοὶ καὐτῷ = καὶ σεαυτῷ.

BI. οἴμοι τάλας. ἦ κείνος, ἦ πᾶσα βλάβη,  
 ἔμ' εἰς Ἀχαιοὺς ὤμοσεν πείσας στελεῖν;  
 πεισθήσομαι γὰρ ὥδε καὶ Ἄιδου θανόν  
 πρὸς φῶς ἀνελθεῖν, ὥσπερ οὐκείνου πατὴρ. 625

MI. οὐκ οἶδ' ἐγὼ ταῦτ'. ἀλλ' ἐγὼ μὲν εἴμ' ἐπὶ  
 ναῦν· σφῶν δ' ὅπως ἄριστα συμφέροι θεός.

BI. οὐκουν τὰδ', ὦ παῖ, δεινὰ, τὸν Λαερτίου  
 ἔμ' ἐλπίσαι πότ' ἂν λόγοισι μαλθακοῖς  
 δεῖξαι νεὼς ἄγοντ' ἐν Ἀργείοις μέσοις; 630  
 οὐ. θάσσον ἂν τῆς πλείστον ἐχθίστης ἐμοὶ

v. 622. ἦ πᾶσα βλάβη] 'merum scelus,' 'mass of wickedness.' Comp. πᾶν δέϊμα, v. 927.

v. 623. στελεῖν = πέμψειν, 'to conduct.'

v. 624. ὥδε] 'in this case.' i. e. If Ulysses should persuade me to go to Troy, I could then be persuaded of anything.

v. 625. ὥσπερ οὐκείνου πατὴρ] The Schol. says that when Sisyphus was at the point of death, he enjoined his wife to leave him unburied; and that on his arrival in Hades he requested permission of Pluto to return for the purpose of punishing her or defrauding him of burial rites: his request was granted, and he refused to return to the infernal regions. On the connection of Sisyphus with Ulysses, see note on v. 384.

v. 627. ὅπως ἄριστα] The use of ὅπως for ὡς with the superlative is peculiar to poetry. The full expression occurs in Grsch. 330. οὕτως, ὅπως ἥδιστα. Συμφέροι, in general an impersonal verb, is here used personally, as in v. 659. Comp. Æsch. Choeph. 781-2. Ἄλλ' εἴμι καὶ σοῖς ταῦτα πείσομαι λόγοις, Γένοιτο δ' ὡς ἄριστα σὺν θεῶν δόσει.

v. 629. ἂν belongs to δεῖξαι.

v. 630. νεὼς] Buttmann explains this to mean ἐν νηϊ. Hermann construes it after ἄγων, as in v. 613. But even if either of these interpretations could be received, δεῖξαι ἐν Ἀργείοις seems to be faulty. Wunder alters ἐν to ἐπ', so that νεὼς may be governed by ἐπὶ. This improves the syntax, but it is supported by no MS. authority.

v. 631. οὐ] Wunder corrects οὐ θάσσον. Πλείστον ἐχθίστης, a double superlative, of which we have examples even in our own language.



κλύοιμ' ἐχίδνης, ἥ μ' ἔθηκεν ὧδ' ἄπουν.  
 ἀλλ' ἔστ' ἐκείνῃ πάντα λεκτὰ, πάντα δὲ  
 τολμητά. καὶ νῦν οἶδ' ὀθούνεχ' ἵζεται.  
 ἀλλ', ὦ τέκνον, χωρῶμεν, ὥς ἡμᾶς πολὺ  
 πέλαγος ὀρίζει τῆς Ὀδυσσέως νεώς.  
 ἴωμεν. ἦ τοι καίριος σπουδὴ πόνου  
 λήξαντος ὕπνον κἀνάπαυλαν ἤγαγεν.

635

NE. οὐκοῦν ἐπειδὰν πνεῦμα τοῦκ πρῶρας ἀνῆ,  
 τότε στελοῦμεν· νῦν γὰρ ἀντιστατέϊ.

640

ΦΙ. αἰεὶ καλὸς πλοῦς ἔσθ', ὅταν φεύγῃς κακά.

NE. οὐκ, ἀλλὰ κακείνοισι ταῦτ' ἐναντία.

ΦΙ. οὐκ ἔστι λησταῖς πνεῦμ' ἐναντιούμενον,  
 ὅταν παρῇ κλέψαι τε χάρπασαι βίᾱ.

NE. ἀλλ', εἰ δοκεῖ, χωρῶμεν, ἐνδοθεν λαβάν

645

v. 633. πάντα—πάντα δέ] When the adj. *πᾶς* is repeated it is usual to connect the repetition by *μέν—δὲ*. Schæfer quotes Xen. Hier. vii. 1. οἱ ἀνθρωποι πάντα μὲν πόνον ὑποδύονται πάντα δὲ κίνδυνον ὑπομένουσι. In the text, the particle *μέν* is omitted.

v. 634. ὀθούνεκα = *ὅτι*, as in Æsch. Prom. 330. Soph. Elect. 47. 617. 1308. &c.

v. 636. ὥς—ὀρίζει] Hermann translates *ὥς* by 'as long as' Buttman by 'since.' Hermann's sense of *ὥς* is not supported by authority. Bruck altered *ὀρίζει* into *ὀρίξῃ*, a decided improvement in sense. 'That a large expanse of sea may, &c.'

v. 638. ἤγαγεν] 'is wont to bring.' The aorist is sometimes used like a present of a thing that occurs *usually*. Comp. Hom. Il. π'. 689. Ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο κ. κην Πηϊδίῳ. See also Demosth. Ol. ii. 20. 27.

v. 639. πνεῦμα τοῦκ πρῶρας] 'The head-wind.' *ἀνῆ*=*πᾶσταις*. Schol.

v. 640. στελοῦμεν] vid. not. on v. 571.

v. 642. οὐκ] This word, especially when followed by *ἀλλ* makes the answer of Neoptolemus very illogical. Döderlein correction οἶδ' removes this objection.

v. 645. χωρῶμεν ἐνδοθεν λαβάν] 'Let us go after you ha

ὅτου σε χρεία καὶ πόθος μάλιστ' ἔχει.

ΠΙ. ἀλλ' ἔστιν ὧν δεῖ, καίπερ οὐ πολλῶν ἄπο.

ΝΕ. τί τοῦθ' ὃ μὴ νεώς γε τῆς ἐμῆς ἐνι;

ΠΙ. φύλλον τί μοι πάρεστιν, ᾧ μάλιστ' αἰὲ  
κοιμῶ τόδ' ἔλκος, ὥστε πραῦνεν πάνν. 650

ΝΕ. ἀλλ' ἔκφερ' αὐτό. τί γὰρ ἔτ' ἄλλ' ἐρᾶς λαβεῖν;

ΠΙ. εἴ μοί τι τόξων τῶνδ' ἀπημελημένον

παρερῥύηκεν, ὡς λίπω μὴ τῷ λαβεῖν.

ΝΕ. ἦ ταῦτα γὰρ τὰ κλεινὰ τόξ' ἃ νῦν ἔχεις;

ΠΙ. ταῦτ', οὐ γὰρ ἄλλα γ' ἔσθ', ἃ βαστάζω χεροῖν. 655

ΝΕ. ἄρ' ἔστιν ὥστε καγγύθεν θεῶν λαβεῖν,

καὶ βαστάσαι με προσκύσαι θ' ὥσπερ θεόν;

ΠΙ. σοί γ', ὦ τέκνον, καὶ τοῦτο κἄλλο τῶν ἐμῶν

ὅποῖον ἂν σοι ξυμφέρῃ γενήσεται.

ΝΕ. καὶ μὴν ἐρῶ γε· τὸν δ' ἔρωθ' οὕτως ἔχω· 660

ken,' i. e. χωρῶμεν ἐγὼ καὶ σὺ λαβών... The construction in  
. 369. is somewhat similar.

v. 647. Translate: 'Well, there are things which I want,  
though they do not belong to a large stock of articles:' i. e. I  
shall not have to spend much time in making a choice.

v. 648. Construct: τί τοῦτο ὃ μὴ ἐνι (i. e. ἐνεστί σοι λα-  
βεῖν) ἀπὸ ἐμῆς νεώς. Wakefield and Erfurd wished to read ἐπι.

v. 650. κοιμῶ τόδ' ἔλκος] 'I still this painful wound.' Comp.  
I. π'. 524. κοίμησον δ' ὀδυνάς. πραῦνεν is either transitive or  
intransitive.

v. 652. τόξων. See note on v. 68.

v. 656. ἄρ' ἔστιν, ὥστε...] This construction is to be ex-  
plained by supposing an ellipse of οὕτως before ἔστιν. 'Is so  
much lawful, viz. that I should...' Plat. Phæd. 103. E. ἔστιν ἄρα  
ἵστε ἀξιούσθαι.

v. 657. βαστάσαι] 'to handle.' ὥσπερ θεόν. Warriors of  
old looked upon their arms with as much, and possibly more,  
respect than they paid to a divinity. Comp. Æsch. Sept. cont.  
Theb. 735, sq. Virg. Æn. x. 773.

v. 660. 'ἐρῶ, in the sense of the Lat. 'cupere,' is a favorite  
word of Sophocles. See v. 651. and CEd. R. 601. 436. 512.' Wünd.

εἴ μοι θέμις, θέλοιμ' ἄν· εἰ δὲ μὴ, πάρες.

ΦΙ. ὅσιά τε φωνεῖς ἔστι τ', ὦ τέκνον, θέμις,  
 ὃς γ' ἡλίου τόδ' εἰσορᾶν ἐμοὶ φάος  
 μόνος δέδωκας. ὃς χθόν' Οἰταίαν ἰδεῖν,  
 ὃς πατέρα πρέσβυν, ὃς φίλους, ὃς τῶν ἐμῶν 663  
 ἐχθρῶν μ' ἐνερθεν ὄντ' ἀνέστησας πέρα.  
 θάρσει. παρέσται ταῦτά σοι καὶ θιγγάνειν  
 καὶ δύντι δύναι κᾶξεπεύξασθαι βροτῶν  
 ἀρετῆς ἕκατι τῶνδ' ἐπιψαῦσαι μόνον.  
 εὐεργετῶν γὰρ αὐτὸς αὐτ' ἐκτησάμην. 670  
 οὐκ ἄχθομαί σ' ἰδὼν τε καὶ λαβὼν φίλον.  
 ὅστις γὰρ εὖ δρᾶν εὖ παθὼν ἐπίσταται,  
 παντὸς γένοιτ' ἂν κτήματος κρείσσων φίλος.

ΝΕ. χωροῖς ἂν εἴσω.

ΦΙ. καὶ σέ γ' εἰσάξω. τὸ γὰρ  
 νοσοῦν ποθεῖ σε ξυμπαραστάτην λαβεῖν. 675

ΧΟ. λόγῳ μὲν ἐξήκουσ', ὅπωπα δ' οὐ μάλα, στρ. α.  
 τὸν πελάταν λέκτρων ποτὲ τῶν Διὸς

v. 661. πάρες] Anglicè, 'never mind.'

v. 662. ὅς γε] vid. not. on v. 600.

v. 668. καὶ δύντι δύναι] 'and to return them.' This is conventionally expressed for 'You may take them, on condition that you give them back.'

v. 670. καὶ τὸς—εὐεργετῶν] 'myself also by doing good.' He received them as a present from Hercules, for lighting his funeral pyre.

v. 671. This and the two following verses are considered spurious by the best editors, on account of their want of connection with what precedes.

v. 674. χωροῖς ἂν. The opt. with ἂν is used for the imperative by Attic poets; Aristoph. Eq. 1161. Soph. El. 637. It corresponds with the Lat. use of future for imperative; on καὶ γε, see not. on v. 29.

v. 675. τὸ νοσοῦν = ἡ νόσος. See v. 83.

v. 677. τὸν πελάταν λέκτρων] 'Him who wished to violate.' Πελάω and similar verbs are often used 'sensu Venereo'

Ἰξίονα κατ' ἄμπυκα δὴ δρομάδα δέσμιον ὡς ἔβαλ'  
ὁ παγκρατῆς Κρόνου παῖς· 680

ἄλλον δ' οὐτιν' ἔγωγ' οἶδα κλύων οὐδ' ἐσίδον μοίρα  
τουῦδ' ἐχθίονι συντυχόντα θνατῶν,  
ὃς οὐτ' ἔρξας τίν' οὔτε νοσφίσας,

ἄλλ' ἴσος ἐν ἴσοις ἀνὴρ, 685  
ἄλλυθ' ὥδ' ἀναξίως.

τόδε θαῦμ' ἔχει με,  
πῶς ποτε, πῶς ποτ' ἀμφιπλήκτων ῥοθίων μόνος  
κλύων,

πῶς ἄρα πανδάκρυτον οὕτω βιοτὰν κατέσχευ' 690  
ἵν' αὐτὸς ἦν πρόσσυρος, οὐκ ἔχων βάσιν, ἀντ. α'.  
οὐδέ τιν' ἐγχώρων κακογείτονα,

v. 679. Translate: 'How the son of Cronos threw him chained (i.e. chained him) on the whirling wheel.'

v. 682. τοῦδε=τῆς τοῦδε μοίρας.

v. 684. ὃς οὐτ' ἔρξας τιν', &c.] 'Neither having done anything (i. e. any ill) to any one, nor having defrauded any one.' The English phrase 'to do something to a person' sometimes implies harm, as the Greek ἔρδειν, ποιεῖν, δρᾶν, τινά τι. So also in German, 'jemandem etwas thun.' It is to be observed that the omission of τι, as in the text, is unusual.

v. 685. ἴσος εἰν ἴσοις] Matthiæ reads ὦν for εἰν. Translate: 'Just among just men.'

v. 686. ἄλλυθ'] 'was being destroyed,' i. e. till rescued by α. Erfurd and Wunder alter the text to make it correspond with the metre of the antistrophe.

v. 687. τόδε θαῦμά μ' ἔχει] The phrase θαῦμά μ' ἔχει is used instead of θαυμάζω, and followed by the acc. accordingly. Comp. Œd. Col. 583. τὰ δ' ἐν μέσῳ λῆσθιν ἴσχεις. Eur. Or. 175. ἐν μὲν πρῶτα σοὶ μομφὴν ἔχω, for ἐν μέμφομαι.

v. 691. ἵν' αὐτὸς ἦν πρόσσυρος] 'where he alone was neighbour (to himself).' Πρόσσυρος is the Ionic form of πρόσσρος. Comp. ἄπυρος, 'distant,' Œd. R. 189. and τηλουργός; ξύνουρος, 'associate,' Æsch. Ag. 504. βάσιν = 'power of walking.'

v. 693. κακογείτονα] 'neighbour of ills,' i. e. near him in his fiction.

παρ' ᾧ στόνον ἀντίτυπον βαρυβρῶτ' ἀποκλαι-  
σειεν αἵματηρόν· 695

οὐδ' ὃς τὰν θερμοτάταν αἰμάδα κηκιομέναν ἐλκέων  
ἐνθήρου ποδὸς ἡπίοισι φύλλοις

κατευνάσειεν, εἴ τιν' ἐμπέσοι,

φορβάδος ἐκ γαίας ἐλεῖν· 700

εἶρπε γὰρ ἄλλοτ' ἄλλα,

τότ' ἂν εἰλυόμενος,

παῖς ἄτερ ὡς φίλας τιθήνας, ὅθεν εὐμάρε' ὑπάρ-  
χοι, πόρον, ἀνίκ' ἐξανή δακέθυμος ἅτα. 705

οὐ φορβὰν ἱερᾶς γᾶς σπόρον, οὐκ ἄλλων στρ. β.

v. 694. παρ' ᾧ—αἵματηρόν] 'Near whom he might utter in weeping an echoing sound of lamentation caused by the severe and bloody gnawings of his disease.' Thus the passage in the text must be translated, but it appears very corrupt.

v. 696. αἰμάδα κηκιομέναν, &c.] 'The gushing hemorrhage of the wounds of his unsightly foot.' 'Ενθήρου = 'grown unsightly by long want of care.' Comp. *Æsch. Ag.* 571. *ἐνθήρου τρίχων* and the similar use of *ἀγριοις*: *ὡς ἡγριώσαι διὰ μακρᾶς ἀλυσίας*. *Eur. Orest.* 220; *ib.* 381. *Soph. Phil.* 226. *Livy* has 'efferata corpora.'

v. 699. εἴ τιν' ἐμπέσοι, &c.] The reading *τις* for *τιν'* cannot be reconciled with the sense of the passage. The correction is Brunck's. 'If any (*τινα* sc. *φυλλα*) were to fall so that he might take them from the nourishing earth.'

v. 701, sqq. Translate: 'For he was wont, whenever the cruel fatal disease (*ἅτα*) should relax, to go, like a child without his nurse, crawling on his way, now in one direction, now in another, from wherever there might result an easiness, i.e. a relief for his malady.' On *εἶρπεν ἂν* see v. 290, sqq. Join *εἶρπεν ἂν πόρον*, the acc. being in cognate sense. *Τότε* is to be referred to *δνίκα* in 705. Wunder reads *εὐμάρεια πόρον*.

v. 708. οὐ φορβὰν, &c.] 'Not receiving as food the seed of the sacred earth or anything else, &c.' *ἄλλων* is the partitive genitive. *Il. ε'*. 214. *πάσσε δ' ἄλόν θείοιο*; 'some salt.' *Thucyd.* i. 56. *τῆς γῆς ἔτεμον*, 'a part of the country.' The French idiom is somewhat similar.

αἴρων, τῶν νεμόμεσθ' ἄνδρες ἀλφισταί,  
 πλὴν ἐξ ὠκυβόλων εἵποτε τόξων 710  
 πτανοῖς ἰοῖς ἀνύσειε γαστρὶ φορβάν.

ὦ μελέα ψυχὰ,

ὅς μῃδ' οἰνοχύτου πώματος ἤσθη δεκέτει χρόνῳ,  
 λεύσσω δ' ὅπου γνοίῃ στατὸν εἰς ὕδωρ, 716

αἰὲ προσενώμα.

νῦν δ' ἀνδρῶν ἀγαθῶν παιδὸς ὑπαντήσας,  
 εὐδαίμων ἀνύσει καὶ μέγας ἐκ κείνων· 720  
 ὅς νιν ποντοπόρῳ δούρατι, πλήθει

v. 709. τῶν νεμόμεσθ'] 'On which we inventive men feed.' *ἄνδρες ἀλφισταί* is a Homeric phrase, and applied to men as expressing their superiority over the brutes. Comp. Blomf. *Æsch.* Sept. c. Theb. 768.

v. 710. ἐκ denotes the 'means whereby,' as in v. 91; literally 'the resource from which.'

v. 712. ψυχὰ, ὅς] The masculine article is used because of the idea contained in ψυχὰ, which refers to Philoctetes. This figure is called by grammarians *σχῆμα πρὸς τὸ σημαυνόμενον*. *δεκέτει χρόνῳ*, 'for a period of ten years.' Comp. Eur. *Elect.* 1157. *δεκέτεσιν σποραῖσιν*.

v. 716. λεύσσω δ'—προσενώμα] 'But he used always to approach standing water, wherever he knew of any, looking into it.' Wunder says that λεύσσω means 'looking into it in self-gratulation, as others do into wine.' The sentence is rendered very difficult by the use of *προσενώμα*, on which editors do not agree.

v. 719. ἀνδρῶν ἀγαθῶν παιδός] i.e. Neoptolemus. *ὑπαντάν* is generally constructed with the dative. It here takes the case of the simple verb.

v. 720. ἀνύσει] 'he shall quickly become.' This sense of *ἀνύειν* is derived from the signification 'to make one's way to a place.' ἐκ κείνων = ἐξ ἐκείνων κακῶν, 'after those calamities.'

v. 721. δούρατι] 'in a ship.' Comp. *Æsch.* Pers. 411. Eur. *Hel.* 1611. Hor. *Od.* i. 1. 'trabe Cypria.'

πλήθει πολλῶν μῆνων] The construction is the same as in *χρόνῳ τσσαῖδε*, v. 598.

πολλῶν μηνῶν, πατρώαν ἄγει πρὸς αὐτὰν  
 Μηλιάδων νυμφᾶν, 725  
 Σπερχειοῦ τε παρ' ὄχθαις, ἣν ὁ χάλκασπις ἀνὴρ  
 θεοῖς  
 πλάθει πᾶσιν, θείῃ πυρὶ παμφαῆς,  
 Οὔτας ὑπὲρ ὄχθων.

NE. ἔρπ', εἰ θέλεις. τί δὴ ποθ' ᾧδ' ἐξ οὐδενός 730

λόγου σιωπᾶς κάπόπληκτος ᾧδ' ἔχει;

FI. ᾠδᾶ, ᾠδᾶ.

NE. τί ἔστιν;

FI. οὐδὲν δεινόν. ἀλλ' ἴθ', ᾧ τέκνον.

NE. μῶν ἄλγος ἴσχεις τῆς παρεστώσης νόσου;

FI. οὐ δῆτ' ἔγωγ'. ἀλλ' ἄρτι κουφίζειν δοκῶ. 735  
 ἰὼ θεοί.

NE. τί τοὺς θεοὺς οὕτως ἀναστένων βοᾷς;

FI. σωτῆρας αὐτοὺς ἡπίους θ' ἡμῖν μολεῖν.

ᾠδᾶ, ᾠδᾶ.

NE. τί ποτε πέπονθας; οὐκ ἐρεῖς, ἀλλ' ᾧδ' ἔσει 740

v. 725. Μηλιάδων] περι τὴν Τραχίνα γὰρ οἱ Μηλῆεις. Schol.

v. 726. χάλκασπις ἀνὴρ] Hercules: so called, says Hermann, not because of any particular connexion with a brazen shield, but merely in a general sense; the [adj. meaning 'war-like.'

v. 727. πλάθει] The present is used for the past tense *θείω*, because the burning of Hercules' body was the immediate step to his deification.

v. 730, sq. ἐξ οὐδενός λόγου] 'for no reason.' Comp. ἰσ μικροῦ λόγου, Œd. C. 620, and see v. 443.

v. 735. κουφίζειν is used as a neuter verb, in which sense it is almost peculiar to writers on medicine.

v. 737. This verse is unmusical by the absence of either *cæsure*. The expression ἰὼ θεοί is used 'extra metrum.' A correction has been made by some editors: ᾧ θεοί. τί τοὺς θεοὺς ἀναστένων καλεῖς;

σιγηλός; ἐν κακῷ δέ τῳ φαίνει κυρῶν.

- ΦΙ. ἀπόλωλα, τέκνον, κοῦ δυνήσομαι κακὸν  
κρύψαι παρ' ὑμῖν, ἀτταταῖ· διέρχεται,  
διέρχεται. δύστηνος, ὦ τάλας ἐγώ.  
ἀπόλωλα, τέκνον· βρύκομαι, τέκνον· παπαῖ, 745  
ἀπαππαπαῖ, παπαππαπαππαπαππαπαῖ.  
πρὸς θεῶν, πρόχειρον εἴ τί σοι, τέκνον, πάρα  
ξίφος χεροῖν, πάταξον εἰς ἄκρον πόδα·  
ἀπάμησον ὡς τάχιστα· μὴ φείσῃ βίου.  
ἴθ' ὦ παῖ. 750

ΝΕ. τί δ' ἔστιν οὕτω νεοχμὸν ἐξαίφνης, ὅτου  
τοσὴνδ' ἰυγὴν καὶ στόνον σαυτοῦ ποιεῖς;

ΦΙ. οἶσθ', ὦ τέκνον;

ΝΕ. τί δ' ἔστιν;

ΦΙ. οἶσθ', ὦ παῖ;

ΝΕ. τί σοί;

οὐκ οἶδα.

ΦΙ. πῶς οὐκ οἶσθα; παππαπαππαπαῖ.

ΝΕ. δεινὸν γε τοῦπίσαγμα τοῦ νοσήματος. 755

ΦΙ. δεινὸν γὰρ οὐδὲ ῥητόν· ἀλλ' οἴκτειρέ με.

v. 743. διέρχεται] Supply ἡ νόσος.

v. 745. βρύκομαι] Vulgo βρύχομαι. Hermann says that  
βρύχειν = frendere; βρύκειν = mandere.

v. 749. ἀπάμησον = κόψον, θέρισον. Schol. Comp. γλῶσ-  
σαν θερίσας, Soph. Aj. 238. Demeteret ferro, Hor. Sermon. i.  
2. 46.

v. 751. ὅτου—ποιεῖς] 'On account of which you utter so  
great lamentations of your lot.' 'Ὁτου the genitive of 'the  
thing,' and σαυτοῦ the gen. of 'the person,' both follow στόνον  
and ἰυγὴν. With στόνον σαυτοῦ Buttmann compares οὐνεῖδος  
βραυτοῦ in v. 968.

v. 753. The punctuation is thus corrected by Döderlein.

v. 755. τοῦπίσαγμα = ἡ ἐπίσδοτος. Schol.

v. 756. δεινὸν γὰρ] γὰρ = 'yes.' Comp. Soph. Antig. 639.  
Οὔτω γὰρ, ὦ παῖ, &c.



NE. τί δῆτα δράσω;

ΦΙ. μή με ταρβήσας προδοῖς.

ἥκει γὰρ αὕτη διὰ χρόνου πλάνοις ἴσως  
ὥς ἐξεπλήσθη.

NE. ἰὼ ἰὼ δύστηνε σύ 760,

δύστηνε δῆτα διὰ πόνων πάντων φανείς.

βούλει λάβωμαι δῆτα καὶ θίγω τί σου;

ΦΙ. μὴ δῆτα τοῦτό γ'· ἀλλὰ μοι τὰ τόξ' ἐλὼν  
τάδ', ὥσπερ ἦτον μ' ἀρτίως, ἕως ἀνῆ  
τὸ πῆμα τοῦτο τῆς νόσου τὸ νῦν παρὼν, 765  
σῶζ' αὐτὰ καὶ φύλασσε. λαμβάνει γὰρ οὖν  
ὑπνος μ', ὅταν περ τὸ κακὸν ἐξήκη τόδε·  
κούκ ἔστι λῆξαι πρότερον· ἀλλ' εἰς χρεῶν  
ἔκκλητον εὐδειν. ἦν δὲ τῷδε τῷ χρόνῳ  
μόλωσ' ἐκείνοι, πρὸς θεῶν, ἐφίεμαι 770  
ἐκόντα μήτ' ἄκοντα, μηδέ τῳ τέχνῃ

v. 757. μὴ—με προδοῖς] 'do not desert me.' Soph. Aj. 588.  
μὴ προδοῖς ἡμᾶς γένη.

v. 758. αὕτη] scil. ἡ νόσος; which is to be supplied from τοῦ νοσήματος, v. 755. διὰ χρόνου ἴσως='periodically.' After ἐξεπλήσθη, supply πλάνοις again. Bøthe reads ἴσοις.

v. 760. The vocative is used instead of the nominative by attraction. Eurip. Troad. 1221 sq. σύ τ', ὦ ποτ' οὔσα καλλίνικε μυρίων μῆτερ τροπαίων. Theocr. Id. xvi. 66. Δῆτα='indeed.' Comp. Soph. El. 1164. ὥς μ' ἀπώλεσας Ἀπώλεσας δῆτ'...

v. 762. βούλει λάβωμαι, &c.] 'Vin' te attingam?' &c. 'Do you wish me to take hold of you?' Comp. Eur. Phœn. 734. βούλει τράπωμαι δῆθ' ὁδοὺς ἄλλας τινάς; Plat. Phæd. 95. E. εἰ τέ τι βούλει προσθῆς ἢ ἀφέλῃς.

v. 767. ὅταν—τόδε] 'When this evil shall come to an end.'

v. 768. κούκ ἔστι, &c.] 'and it is not possible that I should cease from suffering before.'

v. 771. The custom of omitting the first of two or more negatives belongs to the poets and to the language of Herodotus. Aristoph. Avv. 694. γῆ δ' οὐδ' ἀήρ οὐδ' οὐρανός ἦν. Herod. iv. 28.

κείνοις μεθεῖναι ταῦτα, μὴ σαντόν θ' ἅμα  
 κᾶμ', ὄντα σαντοῦ πρόστροπον, κτείνας γένῃ.

NE. θάρσει προνοίας γ' οὔνεκ'. οὐ δοθήσεται  
 πλὴν σοί τε κᾶμοί· ξὺν τύχῃ δὲ πρόσφερε. 775

ΦΙ. ἰδοὺ δέχου, παῖ τὸν φθόνον δὲ πρόσκυσον,  
 μὴ σοι γενέσθαι πολύπον' αὐτὰ, μηδ' ὅπως  
 ἐμοί τε καὶ τῇ πρόσθ' ἐμοῦ κεκτημένῳ.

NE. ὦ θεοί, γένοιτο ταῦτα νῦν· γένοιτο δὲ  
 πλοῦς οὐριός τε κεῦσταλῆς ὅποι ποτὲ 780  
 θεὸς δικαιοὶ χῶ στόλος πορσύνεται.

ΦΙ. ἀλλὰ δέδοικ', ὦ παῖ, μή μ' ἀτελὴς εὐχῇ·  
 στάζει γὰρ αὖ μοι φοῖνιον τόδ' ἐκ βυθοῦ  
 κηκῖον αἷμα, καὶ τι προσδοκῶ νέον.  
 παπαῖ, φεῦ. 785

παπαῖ μάλ', ὦ πόνες, οἶά μ' ἐργάσει κακά.  
 προσέρπει,  
 προσέρχεται τόδ' ἐγγύς. οἶμοι μοι τάλας.

v. 773. κτείνας γένῃ] A periphrasis for the finite verb. Comp.  
 Soph. Aj. 588. μὴ προδοὺς ἡμᾶς γένῃ. The use of ἔχειν with  
 participle is similar.

v. 774. προνοίας οὔνεκ'] 'As far as care is concerned.' Ob-  
 serve the ambiguity in the words: Neoptolemus does not promise  
 to give the bow back. See Soph. Oed. C. 22. χρόνου μὲν οὔνεκ'.

v. 775. ξὺν τύχῃ = Lat. 'Quod bene vertat.'

v. 776. τὸν Φθόνον πρόσκυσον] 'Reverence Envy.' Φθόνος  
 was supposed to be a divine power which afflicted men who had  
 been blessed with more than the common share of good. Eur.  
 Or. 963. φθόνος τις εἶλε θεόθεν. Iph. Aul. 1097: and the story  
 of Polycrates.

v. 777. μηδ' ὅπως] 'nor like they were.'

v. 782. μή μ' ἀτελὴς εὐχῇ = μή εὐχῇ ἀτελὴς μοι γένῃται.  
 Wunder thinks that a senarius is required, and reads δέδοικα δ',  
 ὦ παῖ, μή ἀτελὴς εὐχῇ τύχῃ...

φοῖνιον τόδ' αἷμα] 'The blood, as you see.' So τόδ' in v.  
 788. See not. on v. 1.

ἔχετε τὸ πρᾶγμα· μὴ φύγητε μηδαμῇ.  
ἀτταταῖ.

790

ὦ ξέne Κεφαλλήν, εἴθε σου διαμπερές  
στέρνων ἔχοιτ' ἄλγησις ἦδε. φεῦ, παπαῖ.  
παπαῖ μάλ' αὖθις. ὦ διπλοὶ στρατηλάται,  
'Αγάμεμνον, ὦ Μενέλαε, πῶς ἂν ἀντ' ἐμοῦ  
τὸν ἴσον χρόνον τρέφοιτε τήνδε τὴν νόσον; 795  
ὦ μοί μοι.

ὦ θάνατε, θάνατε, πῶς αἰεὶ καλούμενος  
οὕτω κατ' ἡμαρ οὐ δύνα μολεῖν ποτε;  
ὦ τέκνον, ὦ γενναῖον, ἀλλὰ συλλαβὼν  
τῷ Λημνίῳ τῷδ' ἀνακαλουμένῳ πυρὶ 800  
ἔμπρησον, ὦ γενναῖε· κἀγὼ τοι ποτὲ

v. 789. ἔχετε τὸ πρᾶγμα] 'You understand the whole business:' by which he means that his attempts to conceal his condition are now ineffectual.

v. 792. ἔχοιτο διαμπερές] 'cleave firmly to.' Verbs signifying 'to take hold of,' ἔχομαι, λαμβάνομαι, δράττομαι, &c. govern a genitive.

v. 794. πῶς ἂν (= Oh that ...!), is a phrase much used by Euripides: with Sophocles it is more rarely found. Buttm. quotes *Œd. R.* 765. *Elect.* 664. *Aj.* 388.

v. 795. τρέφω is constantly used for ἔχω by Sophocles, e.g. *Œd. R.* 356. 374.

v. 797. Join αἰεὶ κατ' ἡμαρ, as in *Œd. C.* 682.

v. 798. δύνα] The reading δύνη was altered by Porson into δύνα, this latter being the Attic form. Elmsley contends that δύναι, ἐπίσται, &c. should be adopted in analogy with Tragic second person sing. of verbs in -ομαι.

v. 799. ὦ τέκνον, ὦ γενναῖον] This forcible repetition of ὦ is found also in Eur. *Troad.* 1088. ὦ φίλος, ὦ πόσι μοι.

v. 800. τῷ Λημνίῳ—πυρὶ] 'With this Lemnian fire the subject of my invocations.' The 'Lemnian fire' spoken of is the volcano Moschylus, which Philoctetes may be supposed to have called upon to put an end to his sufferings. Comp. θάνατος καλούμενος, v. 797.

v. 801. κἀγὼ τοι] 'I too, as you know.' This sentence re-

τὸν τοῦ Διὸς παῖδ' ἀντὶ τῶνδε τῶν ὅπλων,  
ᾧ νῦν σὺ σώζεις, τοῦτ' ἐπηξίωσα δρᾶν.

τί φῆς, παῖ;

τί φῆς; τί σιγᾶς; ποῦ ποτ' ὦν, τέκνον, κυρεῖς; 805

NE. ἀλγῶ πάλαι δὴ τὰπὶ σοὶ στένων κακά.

ΦΙ. ἀλλ', ὦ τέκνον, καὶ θάρσος ἴσχ' ὥς ἦδε μοι

ὀξεία φοιτᾷ καὶ ταχεῖ ἀπέρχεται.

ἀλλ' ἀντιᾶζω, μή με καταλίπῃς μόνον.

NE. θάρσει, μενούμεν.

810

ΦΙ. ἦ μενεῖς;

NE. σαφῶς φρόνει.

ΦΙ. οὐ μὲν σ' ἔνορκόν γ' ἀξιῶ θέσθαι, τέκνον.

NE. ὥς οὐ θέμις γ' ἐμοῦστι σοῦ μολεῖν ἄτερ.

ΦΙ. ἔμβαλλε χειρὸς πίστιν.

NE. ἐμβάλλω μενεῖν.

ΦΙ. ἐκέῖσε νῦν μ', ἐκέῖσε

fers to the service done to Hercules in the lighting of his pyre by Philoctetes.

v. 805. ποῦ ποτ' ὦν κυρεῖς] 'In what state of mind are you?' Comp. El. 922. οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρεται, and note on v. 896.

v. 807. ἦδε, scil. ἡ νόσος.

v. 808. ὀξεία and ταχεῖα are used for ὀξέως and ταχέως. Comp. v. 1080.

v. 812. ὥς] This prefix to an assertion supposes an ellipse assenting to what the last speaker has said: '(No) for ...' Γὰρ is frequently employed in a similar way. Comp. 756. 'Εμοί 'στι, Hermann ἐμοῦστι.

v. 813. χειρὸς πίστιν] Porson (Med. 21) remarks that πίστις is the pledging of faith by the hand: ὅρκος that by a verbal oath: and βωμός that by a sacrificial victim.

v. 814. The words of Philoctetes from ἐκέῖσε to ὀρθοῦσθαι μ' ἐγὼ are influenced by the extreme pain of his wound. Before ἐκέῖσε supply some such word as κόμιζε. 'Ἄνω was unintelligible to Neoptolemus, and it is not strange that it should be so to us.' Wunder.

- NE. ποῖ λέγεις ;  
 ΦΙ. ἄνω  
 NE. τί παραφρονεῖς αὖ ; τί τὸν ἄνω λεύσσεις κύκλον ;  
 ΦΙ. μέθες, μέθες με. 815  
 NE. ποῖ μεθῶ ;  
 ΦΙ. μέθες ποτέ.  
 NE. οὐ φημ' ἐάσειν.  
 ΦΙ. ἀπό μ' ὀλεῖς, ἣν προσθίγης.  
 NE. καὶ δὴ μεθίμ', εἴ τι δὴ πλέον φρονεῖς.  
 ΦΙ. ὦ γαῖα, δέξαι θανάσιμόν μ' ὅπως ἔχω.  
 τὸ γὰρ κακὸν τόδ' οὐκ ἔτ' ὀρθοῦσθαί μ' ἔσθ. 820  
 NE. τὸν ἄνδρ' ἔοικεν ὕπνος οὐ μακροῦ χρόνου  
 ἔξειν. κára γὰρ ὑπτιάζεται τόδε.  
 ἰδρῶς γέ τοί νιν πᾶν καταστάζει δέμας,  
 μέλαινά τ' ἄκρου τις παρέρρωγεν ποδὸς  
 αἱμορῤῥαγῆς φλέψ. ἀλλ' ἐάσωμεν, φίλοι, 825  
 ἔκκηλον αὐτὸν, ὥς αὖ εἰς ὕπνον πέσῃ.  
 XO. Ὑπν' ὀδύνας ἀδαῆς, Ὑπνε δ' ἀλγέων,  
 εὐαῆς ἡμῖν ἔλθοις,  
 εὐαίων, εὐαίων ὠναξ·  
 ὄμμασι δ' ἀντέχοις 830

v. 815. τὸν ἄνω κύκλον] 'The heaven above.'

v. 818. εἴ τι πλέον φρονεῖς] 'If you are more in your senses than you were before.'

v. 819. ὅπως ἔχω] 'at once.' Thucyd. iii. 30. ἐμοὶ δοκεῖ πλεῖν εἰς Μυτιλήνην ὥσπερ ἔχομεν.

v. 821. οὐ μακροῦ χρόνου] 'Within a short time.' Plato, Legg. ii. p. 915. B. τριάκοντα ἡμερῶν ἀπὸ ταύτης τῆς ἡμέρας ἀπίτω ('within thirty days.')

v. 822. See note on 782.

v. 823. On the construction of the two accusatives after καταστάζει, see Matthiæ, Gram. 421. Obs. 5. More properly καταστάζειν should be followed by the genitive; but comp. Eur. Suppl. 583. στόμα Ἀφρῶ καταστάζοντα.

v. 830. ὄμμασι—αἴγλαν] 'Mayest thou hold in front of his

τάνδ' αἶγλαν, ἃ τέταται τανῦν  
 ἴθι, ἴθι μοι παιών.  
 ὦ τέκνον, ὄρα ποῦ στάσει,  
 ποῖ δὲ βάσει, πῶς δέ μοι  
 τάντεῦθεν φροντίδος. ὀρᾷς ἤδη. 835

πρὸς τί μενούμεν πράσσειν;  
 καιρός τοι πάντων γνώμαν ἴσχω  
 πολὺ παρὰ πόδα κράτος ἄρνηται.

NE. ἀλλ' ὅδε μὲν κλύει οὐδέν· ἐγὼ δ' ὄρω, οὐνεκα θήραν  
 τήνδ' ἀλίως ἔχομεν τόξων, δίχα τοῦδε πλέοντες.  
 τοῦδε γὰρ ὁ στέφανος, τοῦτον θεὸς εἶπε κομίζειν.  
 κομπεῖν δ' ἔστ' ἀτελῇ σὺν ψεύδεσιν αἰσχροὺν ὄνειδος.

XO. ἀλλὰ, τέκνον, τάδε μὲν θεὸς ὄψεται  
 ὦν δ' ἂν ἀμείβῃ μ' αὐθις,  
 βαιάν μοι, βαιάν, ὦ τέκνον, 845  
 πέμπε λόγων φήμαν  
 ὡς πάντων ἐν νόσῳ εὐδρακῆς

eyes this band which is stretched (over them) now.' i.e. 'I pray thee keep the eyes of Philoctetes veiled in sleep.' Ἀμπίσχοις, the suggestion of more than one editor for ἀντίσχοις, would be an improvement.

v. 834. πῶς δέ μοι τάντεῦθεν φροντίδος] 'What are your subsequent plans?' This passage appears to be corrupt.

v. 836. Construct: πρὸς τί μενούμεν (ᾧστε αὐτὸ) πράσσειν. The sense of the words which follow is 'Opportunity, the best adviser in all matters, gains great advantage when quickly seized.'

v. 841. This verse refers to the oracle which said that Troy would not be taken if Philoctetes were not present.

v. 842. ἀτελῇ σὺν ψεύδεσιν] 'A business incomplete as well as backed by falsehood.'

v. 843. Construct: φάμαν λόγων, ὦν (for οὗς) ἂν ἀμείβῃ...

v. 847. πάντων ἐν νόσῳ, &c.] 'The uneasy sleep of all during disease is quick to perceive.' Compare Æsch. Pers. 387. εὐφρογῆς ἰδεῖν.

ὑπνος αὔπνος λεύσσειν.

ἀλλ' ὅτι δύνα μάκιστον,

κεῖνό μοι, κείνο λάθρα

850

ἐξιδού, ὃ τι πράξεις.

οἶσθα γὰρ ὃν αὐδῶμαι,

εἰ ταῦτόν τούτῳ γνῶμαν ἴσχεις,

μάλα τοι ἄπορα πυκνοῖς πάθη.

ΧΟ. οὐρός τοι, τέκνον, οὐρος·

855

ἀνὴρ δ' ἀνόμματος, οὐδ' ἔχων ἀρωγάν,

ἐκτέταται νύχιος,

ἀλεῆς ὑπνος ἐσθλός,

οὐ χερὸς, οὐ ποδὸς, οὐ τινος ἄρχων·

860

ἀλλ' ὥς τις τ' Ἀἰδᾶ παρακείμενος

ὀρᾷ. βλέπ' εἰ καίρια φθέγγει·

τὸ δ' ἀλώσιμον ἐμᾷ φροντίδι, παῖ,

v. 849. ἀλλ' ὅτι—πράξεις] Const. δ' ἀλλ' ἐξιδού κείνο, ὃ τι πράξεις, λάθρα ὅτι μάκιστον (i. e. μέγιστον) δύνα (πράξαι): 'Consider (how to perform) what you are going to do with secrecy to the utmost of your power.' These words seem to refer to some arrangement which had been entered into by Neoptolemus and his crew for the completion of their plot.

v. 852. Construct: εἰ ταῦτόν (= τὸ αὐτό) τούτῳ, οἶσθ' ὃν αὐδῶμαι, γνῶμαν ἴσχεις, μάλα, &c. 'If you hold the same opinion with this man (Ulysses), you know whom I mean, there will certainly result calamities from which (even) clever people could not escape.' i. e. 'I plainly see that Philoctetes has no chance of escape if you agree in carrying out Ulysses' plans. γνῶμαν ἴσχεις = γινώσκεις, hence the acc. ταῦτόν. Comp. Soph. Œd. Col. 223. δέος ἴσχετε μὴδὲν ὕσ' αὐδῶ.

v. 861. ἀλλ' ὥς τις τ', &c.] The τ' was inserted for the sake of the metre by Dindorf, according to the Epic usage Apoll. Rhod. ἀλλ' ὥς τις τ' ἐν ὄρεσσι πελώριος ὕψοθι πύκνῃ βλέπ' εἰ—φθέγγει] These words seem to defy all attempts at explanation. That they are corrupt, it is evident by the metre

v. 863. τὸ δ' ἀλώσιμον, &c.] 'But as far as can be grasped by my mind.' The Schol. explains ὃ μὴ φοβῶν as if it were

πόνος ὁ μὴ φοβῶν κράτιστος.

NE. σιγᾶν κελεύω, μηδ' ἀφεστάναι φρενῶν. 865

κινεῖ γὰρ ἀνὴρ ὄμμα κανάγει κᾶρα.

ΦΙ. ὦ φέγγος ὕπνου διαδόχον, τό τ' ἐλπιδῶν

ἄπιστον οἰκούρημα τῶνδε τῶν ξένων.

οὐ γὰρ ποτ', ὦ παῖ, τοῦτ' ἂν ἐξηύχης' ἐγώ,  
τληναί σ' ἐλεινῶς ὥδε τὰμὰ πῆματα 870

μεῖναι παρόντα καὶ ξυνωφελοῦντά μοι.

οὐκουν Ἀτρεΐδαι τοῦτ' ἔτλησαν εὐφύρως

οὕτως ἐνεγκεῖν, ἀγαθοὶ στρατηλάται.

ἀλλ' εὐγενὴς γὰρ ἡ φύσις καὶ εὐγενῶν,

ὦ τέκνον, ἡ σὴ, πάντα ταῦτ' ἐν εὐχερεῖ 875

ἔθου, βοῆς τε καὶ δυσοσμίας γέμων.

καὶ νῦν ἐπειδὴ τοῦδε τοῦ κακοῦ δοκεῖ

λήθη τις εἶναι κανάπαυλα δὴ, τέκνον,

σύ μ' αὐτὸς ἄρον, σύ με κατὰστησον, τέκνον,

φοβούμενος: which sense cannot be admitted. Rather, 'which causes no fear;' i.e. 'if we can perform our business without frightening Philoctetes, it is our best course.'

v. 865. ἀφεστάναι φρενῶν] 'To be disturbed.' Ἐξέστην φρενῶν, Eur. Or. 1021. Comp. also ἐνδον γενοῦ (sc. φρενῶν), Æsch. Prom. v.

v. 867. τό τ' ἐλπιδῶν, &c.] 'And the incredible preservation of my hopes on the part of these strangers.'

v. 869. ἐξηύχης] 'confidently expected.' Comp. Æsch. Prom. 710, and Blomf. Gloss.

v. 870. τληναί σε] 'That you would prevail upon yourself.' Μεῖναι = ὑπομείναι. Schol.

v. 873. ἀγαθοὶ στρατηλάται] 'Those excellent captains.' Bonus is also thus used ironically. 'O furum optime &c.' Caull. xxxi. 1.

v. 874. εὐγενὴς καὶ εὐγενῶν] See v. 384. On ἀλλὰ γὰρ see not. v. 81.

v. 875. ἐν εὐχερεῖ ἔθου] See on v. 473. γέμων, 'though nauseating.'



- ἴν', ἥνικ' ἂν κόπος μ' ἀπαλλάξῃ ποτὲ, 88  
 ὀρμώμεθ' ἐς ναῦν μηδ' ἐπίσχωμεν τὸ πλεῖν.  
 ΝΕ. ἀλλ' ἥδομαι μὲν σ' εἰσιδὼν παρ' ἐλπίδα  
 ἀνώδυνον βλέποντα κάμπνέοντ' ἔτι  
 ὥς οὐκ ἔτ' ὄντος γὰρ τὰ συμβόλαιά σου  
 πρὸς τὰς παρούσας ξυμφορὰς ἐφαίνετο. 88  
 νῦν δ' αἶρε σαντόν· εἰ δέ σοι μᾶλλον φίλον,  
 οἴσουσί σ' οἶδε· τοῦ πόνου γὰρ οὐκ ὄκνος,  
 ἐπείπερ οὕτως σοί τ' ἔδοξ' ἐμοί τε δρᾶν.  
 ΦΙ. αἰνῶ τὰδ', ὦ παῖ, καὶ μ' ἔπαιρ', ὥσπερ νοεῖς·  
 τούτους δ' ἔασον, μὴ βαρυνθῶσιν κακῇ 89  
 ὁσμῇ πρὸ τοῦ δέοντος· οὐπὶ νηὶ γὰρ  
 ἄλῃς πόνος τούτοις συνναίειν ἐμοί.  
 ΝΕ. ἔσται τὰδ'· ἀλλ' ἴστω τε καὶ τὸς ἀντέχον.  
 ΦΙ. θάρσει. τό τοι σύνηθες ὀρθώσῃ μ' ἔθος.  
 ΝΕ. παπαῖ· τί δῆτ' ἂν δρῶμ' ἐγὼ τούνθενδε γε; 895

v. 882. ἥδομαί σ' εἰσιδὼν] Verbs expressing a feeling or emotion of the mind are constructed with a participle instead of an infin. Comp. 671. 1021.

v. 883. βλέποντα] 'alive.'

v. 884. ὥς οὐκέτ', &c.] 'For the symptoms which you shewed, when considered with reference to your present unfortunate state were very like (ἐφαίνετο) those of one who is no more.'

v. 889. αἰνῶ τὰδ'] These words courteously decline the service offered in v. 887 (οἴσουσι, &c.). 'Ἐπαινῶ, ἔχει πάνι καλῶς, ἔχει κάλλιστα, &c. are similarly used.

v. 891. πρὸ τοῦ δέοντος] 'before it be absolutely necessary. Comp. Eur. Med. 1288. ἐν δέοντι γάρ. Orest. 206. Similarly τὸ νοσοῦν=ἡ νόσος, Phil. 675. τὸ ποθοῦν, Trach. 196.

v. 892. συνναίειν ἐμοί] These words are in apposition with ὁ ἐπὶ νηὶ πόνος.

v. 893. ἴστω=ἴστασο.

v. 895. τούνθενδε] 'after that.' τί δῆτ' &c. So Schäfer for τί δῆτα.

- ΦΙ. τί δ' ἔστιν, ὦ παῖ; ποῖ ποτ' ἐξέβης λόγῳ;  
 ΝΕ. οὐκ οἶδ' ὅποι χρεὶ τᾶπορον τρέπειν ἔπος.  
 ΦΙ. ἀπορεῖς δὲ τοῦ σύ; μὴ λέγ', ὦ τέκνον, τάδε.  
 ΝΕ. ἀλλ' ἐνθαδ' ἤδη τοῦδε τοῦ πάθους κυρῶ.  
 ΦΙ. οὐ δὴ σε δυσχέρεια τοῦ νοσήματος 900  
 ἔπεισεν ὥστε μὴ μ' ἄγειν ναύτην ἔτι;  
 ΝΕ. ἅπαντα δυσχέρεια, τὴν αὐτοῦ φύσιν  
 ὅταν λιπῶν τις δρᾷ τὰ μὴ προσεικότα.  
 ΦΙ. ἀλλ' οὐδὲν ἔξω τοῦ φυτεύσαντος σύ γε  
 δρᾷς οὐδὲ φωνεῖς, ἐσθλὸν ἄνδρ' ἐπωφελῶν. 905  
 ΝΕ. αἰσχροὺς φανοῦμαι· τοῦτ' ἀνιωμαι πάλαι.  
 ΦΙ. οὐκουν ἐν οἷς γε δρᾷς· ἐν οἷς δ' αὐδᾷς ὀκνῶ.  
 ΝΕ. ὦ Ζεῦ, τί δράσω; δεύτερον ληφθῶ κακός,  
 κρύπτων θ' ἂ μὴ δεῖ καὶ λέγων αἰσχιστ' ἐπῶν;  
 ΦΙ. ἀνὴρ ὄδ', εἰ μὴ γὰρ κακὸς γινώμην ἔφυν, 910  
 προδοῦς μ' ἔοικε κάκλιπὼν τὸν πλοῦν στελεῖν.  
 ΝΕ. λιπὼν μὲν οὐκ ἔγωγε· λυπηρῶς δὲ μὴ  
 πέμπων σε μάλλον, τοῦτ' ἀνιωμαι πάλαι.

v. 896. ποῖ ποτ' ἐξέβης λόγῳ] 'Whither have you wandered in your speech?' 'Εξέβης refers to a mental movement. See note on v. 865.

v. 899. ἀλλ' ἐνθαδ'—κυρῶ] Refer these words to μὴ λέγε. 'But I am so far gone in this unpleasant feeling (that I cannot be silent).' The genitive follows the adv. of place.

v. 902. ἅπαντα δυσχέρεια] Comp. Aristoph. Ran. 21. οὐχ ἔβρις ταῦτ' ἐστὶ καὶ πολλὴ τρυφή.

v. 904. ἔξω τοῦ φυτεύσαντος] 'Foreign to the character of your father.' Comp. ἐκτός φροντίδων, Antig. 330.

v. 908. ληφθῶ] Conjunctive deliberative, as is δράσω: 'Am I to be discovered?' δεύτερον refers to the crime of getting possession of Philoctetes' person by treachery: the first crime consisting in his having got possession of the arms by the same means.

v. 912. οὐκ ἔγωγε] sc. ἀνιωμαι. On the construction of ἀνιωμαι with participle see note on v. 882.

ΦΙ. τί ποτε λέγεις, ὦ τέκνον; ὥς οὐ μανθάνω.

ΝΕ. οὐδέν σε κρύψω. δεῖ γὰρ ἐς Τροίαν σε πλεῖν 915  
πρὸς τοὺς Ἀχαιοὺς καὶ τὸν Ἀτρεΐδων στόλον.

ΦΙ. οἶμοι, τί εἶπας;

ΝΕ. μὴ στέναζε, πρὶν μάθης.

ΦΙ. ποῖον μάθημα; τί με νοεῖς δρᾶσαί ποτε;

ΝΕ. σῶσαι κακοῦ μὲν πρῶτα τοῦδ', ἔπειτα δὲ  
ξὺν σοὶ τὰ Τροίας πεδία πορθῆσαι μολών. 920

ΦΙ. καὶ ταῦτ' ἀληθῆ δρᾶν νοεῖς;

ΝΕ. πολλὴ κρατεῖ  
τούτων ἀνάγκη· καὶ σὺ μὴ θυμοῦ κλύων.

ΦΙ. ἀπόλωλα τλήμων, προδέδομαι. τί μ', ὦ ξέने,  
δέδρακας; ἀπόδος ὥς τάχος τὰ τόξα μοι.

ΝΕ. ἀλλ' οὐχ οἶόν τε· τῶν γὰρ ἐν τέλει κλύειν 925  
τό τ' ἔνδικόν με καὶ τὸ συμφέρον ποιεῖ.

ΦΙ. ὦ πῦρ σὺ καὶ πᾶν δαῖμα καὶ πανουργίας  
δεινῆς τέχνημ' ἔχθιστον, οἰά μ' εἰργάσω,  
οἷ' ἠπάτηκας· οὐδ' ἐπαισχύνει μ' ὀρώων  
τὸν προστρόπαιον, τὸν ikήτην, ὦ σχέτλι; 930  
ἀπεστέρηκας τὸν βίον τὰ τόξ' ἐλών.  
ἀπόδος, ἱκνοῦμαί σ', ἀπόδος, ἱκετεύω, τέκνον.  
πρὸς θεῶν πατρῶων, τὸν βίον μὴ μάφελης.  
ὦ μοι τάλας. ἀλλ' οὐδὲ προσφωνεῖ μ' ἔτι,  
ἀλλ' ὥς μεθήσων μῆποθ', ὦδ' ὀρᾷ πάλιν. 935

v. 920. τὰ Τροίας πεδία] 'The territory of Troy.' So τὰ Τροίας πεδῖον, v. 1435.

v. 921. ἀληθῆ is used adverbially.

v. 927. πῦρ] Fire is used here as elsewhere for a symbol of excessive evil. Comp. the well-known proverb: θάλασσα καὶ πῦρ καὶ γυνὴ κακὰ τρία. See also Eur. Hec. 607, sq. Πᾶν δαῖμα = 'union of horrors': 'nothing but horror': as πᾶσα βλάβη.  
v. 622. Πανουργίας τέχνημα = 'tissue of deceit.'

v. 933. μὴ μάφελης = μὴ μου ἀφέλῃς.

v. 935. The meaning of ὕδε noticed in v. 1. is also seen in

ὦ λιμένες, ὦ προβλήτες, ὦ ξυνουσίαι  
 θηρῶν ὀρείων, ὦ καταρῥῶγες πέτραι,  
 ὑμῖν τάδ', οὐ γὰρ ἄλλον οἶδ' ὄτ' ἔγωγε λέγω,  
 ἀνακλαίωμα παροῦσι τοῖς εἰωθόσιν,  
 οἷ' ἔργ' ὁ παῖς μ' ἔδρασεν οὐξ Ἀχιλλέως· 940  
 ὁμόσας ἀπάξειν οἴκαδ', ἐς Τροίαν μ' ἄγει·  
 προθείς τε χεῖρα δεξιάν, τὰ τόξα μου  
 ἱερὰ λαβὼν τοῦ Ζηνὸς Ἡρακλέους ἔχει,  
 καὶ τοῖσιν Ἀργείοισι φήνασθαι θέλει.  
 ὡς ἄνδρ' ἐλὼν ἰσχυρὸν ἐκ βίας μ' ἄγει· 945  
 κοῦκ οἶδ' ἐναίρων νεκρὸν, ἧ καπνοῦ σκιάν,  
 εἶδωλον ἄλλως. οὐ γὰρ ἂν σθένοντά γε  
 εἶλέν μ'· ἐπεὶ οὐδ' ἂν ὦδ' ἔχοντ', εἰ μὴ δόλῳ.  
 νῦν δ' ἡπάτῃμαι δύσμορος. τί χρὴ ποιεῖν;  
 ἀλλ' ἀπόδος. ἀλλὰ νῦν ἔτ' ἐν σαντῷ γενοῦ. 950  
 τί φῆς; σιωπᾶς. οὐδέν εἰμ' ὁ δύσμορος.  
 ὦ σχῆμα πέτρας δίπυλον, αὐθις αὖ πάλιν

he adverb. ὦδ' ὁρᾷ πάλιν = 'See, he is turning away his head.'  
 Comp. Eur. Hec. 347. πρόσσωπον ἔμπαλιν Στρέφοντα.

v. 938. λέγω] This word is in the conjunctive. See v. 908.  
 and Buttm. Gr. § 139. Obs. 1.

v. 939. τοῖς εἰωθόσι] Supply κλύειν μου.

v. 942. τὰ τόξα μου, &c.] 'My arms sacred to Hercules,  
 son of Zeus.'

v. 944. φήνασθαι = 'to have me shewn.'

v. 946. καπνοῦ σκιάν] Comp. Antig. 1170. καπνοῦ σκιᾶς  
 οὐκ ἂν πρῆναι μιν.

v. 947. ἄλλως = 'merely.' So γῆς ἄλλως ἀχθῇ, Plat. Theæt.  
 176. D.

v. 948. οὐδ' ἂν ὦδ' ἔχοντ'] sc. εἶλεν. 'He would not have  
 captured me even while in this state...'

v. 950. ἐν σαντῷ γενοῦ] 'Act up to your own character.'  
 Generally ἐν αὐτῷ γενέσθαι = 'to be master of one's self (compos  
 sentis esse). Compare ἐνδον γενοῦ, quoted on v. 896. On ἀλλὰ  
 see note on v. 228.

v. 952. σχῆμα πέτρας] A periphrasis for πέτρα. Comp.

εἴσειμι πρὸς σέ ψιλὸς, οὐκ ἔχων τροφήν  
 ἀλλ' ἀνανούμαι τῷδ' ἐν αὐλῇ μόνους,  
 οὐ πτηνὸν ὄρνιν, οὐδὲ θῆρ' ὀρειβάτην 955  
 τάξοις ἐναίρων τοισίδ'· ἀλλ' αὐτὸς τάλας  
 θανὼν παρέξω δαῖθ' ὑφ' ὧν ἐφερβόμην,  
 καὶ μ' οὗς ἐθήρων πρόσθε θηράσουσι νῦν·  
 φόνον φόνου δὲ ῥύσιον τίσω τάλας  
 πρὸς τοῦ δοκοῦντος οὐδὲν εἰδέναι κακόν. 960  
 ὅλοιο μὴ πω, πρὶν μάθοιμ' εἰ καὶ πάλιν  
 γνῶμην μετοίσεις· εἰ δὲ μὴ, θάνοις κακῶς.

ΧΟ. τί δρῶμεν; ἐν σοὶ καὶ τὸ κλεῖν ἡμᾶς, ἄναξ,  
 ἦδη 'στὶ καὶ τοῖς τοῦδε προσχωρεῖν λόγοις.

ΝΕ. ἐμοὶ μὲν οἶκτος δεινὸς ἐμπέπτωκέ τις 965  
 τοῦδ' ἀνδρὸς, οὐ νῦν πρῶτον, ἀλλὰ καὶ πάλαι.

ΦΙ. ἐλέησον, ᾧ παῖ, πρὸς θεῶν, καὶ μὴ παρῆς  
 σαυτοῦ βροτοῖς ὄνειδος, ἐκκλέψας ἐμέ.

ΝΕ. οἶμοι. τί δράσω; μὴ ποτ' ὄφελον λιπεῖν  
 τὴν Σκῦρον· οὕτω τοῖς παροῦσιν ἄχθομαι. 970

ΦΙ. οὐκ εἰ κακὸς σύ· πρὸς κακῶν δ' ἀνδρῶν μαθὼν  
 ἔοικας ἥκειν αἰσχρά. νῦν δ' ἄλλοισι δούς,

Eur. Alc. 911. σχῆμα δόμων. Αὖθις=ἐξ ἀρχῆς, πάλιν=ἐκ  
 δευτέρου. Αὖθις αὖ πάλιν=ἐκ δευτέρου δὴ πάλιν.

v. 953. τροφήν] 'my means of subsistence': i. e. my bow.

v. 957. θανὼν—ἐφερβόμην] Supply ἐκείνοις before ὑφ' ὧν  
 [ἡ? ἀφ' ὧν] 'I shall die and furnish food for the creatures by  
 which I used to be supported.' Comp. v. 139.

v. 959. φόνου ῥύσιον] 'As the penalty of bloodshed.' Πρὸς  
 τοῦ, &c. 'Through him,' &c. Comp. Hom. Il. α'. 239. οἶτι  
 θέμιστας Πρὸς Διὸς εἰρύεται.

v. 961. The opt. μάθοιμι is used by attraction to the opt  
 preceding. Comp. v. 325.

v. 963. ἐν σοὶ] 'It rests with you.' Comp. Eur. Phœn  
 1250. Πολύνεικες, ἐν σοὶ Ζηνὸς ὀρθῶσαι βρέτας Τρόπαιον.

v. 968. σαυτοῦ ὄνειδος] see v. 751.

v. 972. Join ἥκειν μαθὼν (=to have learnt). Comp. ἐγκα-

οἷς εἰκός, ἔκπλει, τὰμά μοι μεθεῖς ὄπλα.

ΝΕ. τί δρῶμεν, ἄνδρες ;

ΟΔ. ὦ κάκιστ' ἀνδρῶν, τί δρᾷς ;  
οὐκ εἴ μεθεῖς τὰ τόξα ταυτ' ἐμοὶ πάλιν ; 975

ΦΙ. οἴμοι, τίς ἀνὴρ ; ἄρ' Ὀδυσσεύς κλύω ;

ΟΔ. Ὀδυσσεύς, σάφ' ἴσθ', ἐμουγ', ὃν εἰσορᾷς.

ΦΙ. οἴμοι· πέπραμαι ἀπόλωλ'. ὃδ' ἦν ἄρα  
ὁ ξυλλαβὼν με κάποννοσφίσας ὄπλων.

ΟΔ. ἐγὼ, σάφ' ἴσθ', οὐκ ἄλλος ὁμολογῶ τάδε. 980

ΦΙ. ἀπόδος, ἄφες μοι, παῖ, τὰ τόξα.

ΟΔ. τοῦτο μὲν,  
οὐδ' ἦν θέλη, δράσει ποτ'· ἀλλὰ καὶ σέ δεῖ  
στείχειν ἄμ' αὐτοῖς, ἣ βία στελοῦσά σε.

ΦΙ. ἔμ', ὦ κακῶν κάκιστε καὶ τολμήστατε,  
οἷδ' ἐκ βίας ἄξουσιν ; 985

ΟΔ. ἦν μὴ ἔρπης ἐκόν.

ΦΙ. ὦ Λημνία χθὼν καὶ τὸ παγκρατὲς σέλας  
Ἥφαιστότευκτον, ταῦτα δῆτ' ἀνασχετὰ,  
εἴ μ' οὗτος ἐκ τῶν σῶν ἀπάξεται βία ;

ΟΔ. Ζεὺς ἔσθ', ἵν' εἰδῆς, Ζεὺς, ὁ τῆσδε γῆς κρατῶν,  
Ζεὺς, ᾧ δέδοκται ταῦθ'· ὑπηρετῶ δ' ἐγώ. 990

λῶν ἐλήλυθας, v. 328. 'Ἄλλοισι δοὺς, 'Having yielded to the suggestions of different men.' So ὁ δ' ἡδονῇ δοὺς, Eur. Phœn. 21. This sense of δοὺς is peculiarly Attic.

v. 975. Join οὐκ εἴ πάλιν. The future with οὐ and the interrogation stands for the imperat. 'Away with you.' Comp. Antig. 224. Οὐκουν ἐρεῖς ποτ', εἰτ' ἀπαλλαχθεὶς ἄπει ;

v. 978. ὃδ' ἦν ἄρα] The expression ἦν ἄρα has the force of the pres. tense in argumentative observations. Cf. Eur. Hipp. 359. Κύνρις οὐκ ἄρ' ἦν θεός, &c.

v. 984. τολμήστατε] A syncopated form of τολμηέστατε.

v. 986. σέλας, &c.] See v. 800.

v. 988. ἐκ τῶν σῶν] 'from your vicinity.' Ἀπάξεται, 'shall cause me to be taken away.'

ΦΙ. ὦ μῖσος, οἷα κάξανευρίσκεις λέγειν·  
θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθης.

ΟΔ. οὐκ, ἀλλ' ἀληθεῖς. ἡ δ' ὁδὸς πυρεντέα.

ΦΙ. οὐ φημ' ἔγωγε.

ΟΔ. φημί. πειστέον τάδε.

ΦΙ. οἴμοι τάλας. ἡμᾶς μὲν ὡς δούλους σαφῶς 995  
πατήρ ἄρ' ἐξέφυσεν οὐδ' ἐλευθέρους.

ΟΔ. οὐκ, ἀλλ' ὁμοίους τοῖς ἀρίστοισιν, μεθ' ὧν  
Τροίαν σ' ἐλεῖν δεῖ καὶ κατασκάψαι βίᾳ.

ΦΙ. οὐδέποτέ γ' οὐδ' ἦν χρῆ με πᾶν παθεῖν κακόν,  
ἕως ἄν ἦ μοι γῆς τόδ' αἰπεινὸν βάθρον. 1000

ΟΔ. τί δ' ἐργασεῖς;

ΦΙ. κρατ' ἐμὸν τόδ' ἀντίκα  
πέτρα πέτρας ἄνωθεν αἰμάξω πεσών.

ΟΔ. ξυλλάβετέ γ' αὐτόν· μὴ 'πὶ τῷδ' ἔστω τάδε.

ΦΙ. ὦ χεῖρες, οἷα πάσχετ' ἐν χρεῖα φίλης  
νευρᾶς, ὑπ' ἀνδρὸς τοῦδε συνθηρώμεναι. 1005  
ὦ μηδὲν ὑγιὲς μηδ' ἐλεύθερον φρονῶν,  
οἷός μ' ὑπῆλθες, ὥς μ' ἐθηράσω, λαβῶν

v. 992. τίθης] Vulgo τιθεῖς. 'Ubicunque τιθεῖς legitur: legitur ex errore scribarum.' Pors. Eur. Or. 141.

v. 996. δούλους—οὐδ' ἐλευθέρους] 'Slaves, not freemen.'  
Ἄρα = 'So then.' Ἄρα is used in drawing an inference.

v. 997. ὁμοίους] Supply ἐξέφυσεν.

v. 1001. κρατᾶ] Wunder denies, in opposition to Hermann, that this word is ever masc. It does not appear that there are any passages which force this gender upon it.

v. 1002. Join πέτρας πεσών = 'having thrown myself from a rock.' The construction is similar to that noticed at v. 613. The same word is repeated for Tragic effect. Comp. e.g. Phil. 135. (Ed. Col. 184.

v. 1003. ἐπὶ τῷδε] 'in his power.'

v. 1004. ἐν χρεῖα—συνθηρώμεναι] 'Caught by this man while without' &c. Comp. Soph. Aj. 963. ἐν χρεῖα δορός.

v. 1007. Wunder adopts Porson's conjecture, οἷως.

πρόβλημα σαντοῦ παῖδα τόνδ' ἀγνώτ' ἐμοί,  
 ἀνάξιον μὲν σοῦ, κατὰξιον δ' ἐμοῦ,  
 ὃς οὐδὲν ἤδη πλὴν τὸ προσταχθὲν ποιεῖν, 1010  
 δῆλος δὲ καὶ νῦν ἐστὶν ἀλγεινῶς φέρων  
 οἷς τ' αὐτὸς ἐξήμαρτεν οἷς τ' ἐγὼ πάθων.  
 ἀλλ' ἢ κακὴ σὴ διὰ μυχῶν βλέπουσ' αἰεὶ  
 ψυχὴ νιν ἀφυσᾷ τ' ὄντα κοῦ θέλονθ' ὁμως  
 εὖ προὔδιδαξεν ἐν κακοῖς εἶναι σοφόν. 1015.  
 καὶ νῦν ἔμ', ὦ δύστηνε, συνδήσας νοεῖς  
 ἄγειν ἀπ' ἀκτῆς τῆσδ', ἐν ἣ με προὔβαλον  
 ἄφιλον, ἔρημον, ἄπολιν, ἐν ζῶσιν νεκρόν.  
 φεῦ.  
 ὅλοιο· καὶ σοι πολλάκις τόδ' ἐνξάμην.  
 ἀλλ' οὐ γὰρ οὐδὲν θεοὶ νέμουνσιν ἡδύ μοι, 1020  
 σὺ μὲν γέγηθας ζῶν, ἐγὼ δ' ἀλγύνομαι  
 τοῦτ' αὖθ', ὅτι ζῶ σὺν κακοῖς πολλοῖς τάλας,

v. 1011. ἀλγεινῶς φέρων οἷς, &c.] For a similar use of the dative comp. Xen. Hell. vii. 4. 21. μὴ θαυμάζετε ὅτι χαλεπῶς φέρω τοῖς παροῦσι πράγμασι. Matthiä (Grammar, 399. c.) quotes similar usages of dative after στέργω, ἀγαπῶ, &c. : and from Cic. Verr. iv. 30. 68. a dative after 'graviter ferre.'

v. 1013. διὰ μυχῶν βλέπουσ' αἰεὶ] 'Always watching secretly.' A metaphor borrowed from beasts of prey.

v. 1015. προὔδιδαξε] 'has taught thoroughly.' Soph. Aj. 163. γνώμας προδιδασκειν.

v. 1016. δύστηνε] 'abandoned wretch.' Schol. on Soph. El. 121. The English word 'wretch' also bears the double signification of degraded moral and personal states.

συνδήσας νοεῖς] 'you intend to bind me and,' &c.

v. 1020. ἀλλὰ—γάρ] See note on v. 81.

v. 1021. γέγηθας ζῶν] Note on v. 882. ἀλγύνομαι τοῦτο. A feeling towards an object is nearly equivalent to an action upon that object: hence verbs which express such feeling are sometimes followed by the accusative. Comp. Eur. Hipp. 946. Troad. 623. ἐπεκοψάμην νεκρόν.



γελῶμενος πρὸς σοῦ τε καὶ τῶν Ἀτρέως  
 δισσῶν στρατηγῶν, οἷς σὺ ταῦθ' ὑπηρετεῖς.  
 καίτοι σὺ μὲν κλοπῇ τε κἀνάγκῃ ζυγέκ 1025  
 ἔπλεις ἅμ' αὐτοῖς· ἐμὲ δὲ τὸν πανάθλιον  
 ἐκόντα πλεύσανθ' ἐπταῖ ναυσὶ ναυβάτην  
 ἄτιμον ἔβαλον, ὡς σὺ φῆς, κεῖνοι δὲ σέ.  
 καὶ νῦν τί μ' ἄγετε; τί μ' ἀπάγεσθε; τοῦ χάριν;  
 ὅς οὐδέν εἰμι καὶ τέθνηχ' ὑμῖν πάλαι. 1030  
 πῶς, ὦ θεοῖς ἔχθιστε, νῦν οὐκ εἰμί σοι  
 χλωρὸς, δυσώδης; πῶς θεοῖς εὖξεσθ', ἐμοῦ  
 πλεύσαντος, αἰθεῖν ἰρά; πῶς σπένδειν ἔτι;  
 αὕτη γὰρ ἦν σοι πρόφασις ἐκβαλεῖν ἐμέ.  
 κακῶς ὄλοισθ'. ὀλεῖσθε δ' ἡδικηκότες 1035  
 τὸν ἄνδρα τόνδε, θεοῖσιν εἰ δίκης μέλει.  
 ἔξοιδα δ' ὡς μέλει γ'· ἐπεὶ οὐποτ' ἂν στόλον

v. 1023. τῶν Ἀτρέως] Comp. τοῦ Ζηνὸς Ἡρακλέους, v. 943.

v. 1025. κλοπῇ τε κἀνάγκῃ ζυγέκ] 'Compelled by stratagem and force.' See note on v. 72.

v. 1027. ἐπταῖ ναυσὶ ναυβάτην] Words denoting an army or fleet, and the like, have their datives used without σύν in the same sense as if that preposition were expressed. Thuc. i. 102. Ἀθηναῖοι ἦλθον—πλήθει οὐκ ὀλίγῃ.

v. 1028. Construct: κεῖνοι δὲ (φασί) σέ ἐκβαλεῖν ἐμέ.

v. 1029. From a comparison of this verse with v. 988. the distinction between the uses of the middle and active verbs appears to be sometimes almost too slight for discrimination. See also φήνασθαι, v. 944.

v. 1032. εὖξεσθ'] Pierson's reading, ἔξεστ', is an improvement.

v. 1034. πρόφασις ἐκβαλεῖν=πρόφασις τοῦ ἐκβαλεῖν. The infinitive is sometimes used substantively without the article: as in Thuc. i. 16. Κωλύματα μὴ αὐξηθῆναι.

v. 1036. τὸν ἄνδρα τόνδε=ἐμέ. See note on v. 1.

v. 1037. ὡς μέλει γ'] γε='certainly.' Στόλον is acc. in cognate sense.

ἐπλεύσατ' ἂν τόνδ' οὐνεκ' ἀνδρὸς ἀθλίου,  
 εἰ μὴ τι κέντρον θεῶν ἦγ' ὑμᾶς ἐμοῦ.  
 ἀλλ', ὦ πατρώα γῆ θεοὶ τ' ἐπόψιοι, 1040  
 τίσασθε, τίσασθ' ἀλλὰ τῷ χρόνῳ ποτὲ  
 ξύμπαντας αὐτοὺς, εἴ τι καὶ οἰκτείρετε.  
 ὥς ζῶ μὲν οἰκτρῶς· εἰ δ' ἴδοιμ' ὀλωλότας  
 τούτους, δοκοῖμ' ἂν τῆς νόσου πεφευγένοι.

ΧΟ. βαρύν τε καὶ βαρεῖαν ὁ ξένος φάτιν 1045  
 τήνδ' εἶπ', Ὀδυσσεῦ, κούχ' ὑπέκουσαν κακοῖς.

ΟΔ. πόλλ' ἂν λέγειν ἔχοιμι πρὸς τὰ τοῦδ' ἔπη,  
 εἴ μοι παρείκοι· νῦν δ' ἐνὸς κρατῷ λόγου.  
 οὗ γὰρ τοιούτων δεῖ, τοιούτός εἰμ' ἐγώ·  
 χῶπου δικαίων καγαθῶν ἀνδρῶν κρίσις, 1050  
 οὐκ ἂν λάβοις μου μᾶλλον οὐδέν' εὐσεβῆ.  
 νικᾶν γε μέντοι πανταχοῦ χρήζων ἔφυν,  
 πλὴν εἰς σέ· νῦν δὲ σοὶ γ' ἐκὼν ἐκστήσομαι.  
 ἄφετε γὰρ αὐτόν, μηδὲ προσψάυσητ' ἔτι.  
 ἑᾶτε μίμνειν. οὐδέ σου προσχρήζομεν, 1055

v. 1039. κέντρον ἐμοῦ] Comp. τίνας χόλον, v. 327. 'An incentive to possess me.'

v. 1041. ἀλλὰ τῷ χρόνῳ ποτὲ] 'At least after such a lapse of time.' Comp. Soph. El. 411. ὦ θεοὶ πατρῶοι, ξυγγένεσθέ γ' ἀλλὰ νῦν.

v. 1044. τῆς νόσου πεφευγένοι] Hom. Od. α'. 18. Οὐδ' ἐνθα πεφευγμένος ἦεν ἀέθλων.

v. 1048. εἴ μοι παρείκοι] 'If it were convenient.' Thuc.

iii. 1. ὅπη παρείκοι. ἐνὸς κρατῷ λόγου, 'I have one thing to say.'

v. 1049. οὗ γὰρ, &c.] 'Horum verborum sensum non assequor.' Wunder. After this decision it is with great diffidence that I suggest: 'Where men of a particular (= indifferent) character are wanted, I shape my conduct to suit the occasion.'

v. 1052. χρήζων ἔφυν] 'I am anxious.' Comp. Œd. R. 9. πρέπων ἔφυν (= πρέπεις). See also not. on v. 588.

τά γ' ὅπλ' ἔχοντες ταῦτ'· ἐπεὶ πάρεστι μὲν  
 Τεῦκρος παρ' ἡμῖν, τήνδ' ἐπιστήμην ἔχων,  
 ἐγὼ θ', δε οἶμαι σοῦ κάκιον οὐδὲν ἂν  
 τούτων κρατύνειν, μηδ' ἐπιθύνειν χερί.  
 τί δῆτα σοῦ δεῖ; χαῖρε τὴν Λῆμνον πατῶν. 1060  
 ἡμεῖς δ' ἴωμεν. καὶ τάχ' ἂν τὸ σὸν γέρας  
 τιμὴν ἐμοὶ νεύειεν, ἣν σ' ἐχρῆν ἔχειν.

ΦΙ. οἴμοι· τί δράσω δύσμορος; σὺ τοῖς ἐμοῖς  
 ὅπλοισι κοσμηθεὶς ἐν Ἀργείοις φανεῖ;

ΟΔ. μή μ' ἀντιφώνει μηδὲν, ὥς στείχοντα δῆ. 1065

ΦΙ. ὦ σπέρμ' Ἀχιλλέως, οὐδὲ σοῦ φωνῆς ἔτι  
 γενήσομαι προσφθεγκτός, ἀλλ' οὕτως ἄπει;

ΟΔ. χώρει σὺ· μὴ πρόσλευσσε, γενναῖός περ ὦν,  
 ἡμῶν ὅπως μὴ τὴν τύχην διαφθερεῖς.

ΦΙ. ἦ καὶ πρὸς ὑμῶν ἄδ' ἔρημος, ὦ ξένοι, 1070  
 λειφθήσομαι δὴ κοῦκ ἐποικτερεῖτέ με;

ΧΟ. ὃδ' ἐστὶν ἡμῶν ναυκράτωρ ὁ παῖς· ὅσ' ἂν  
 οὗτος λέγῃ σοι, ταῦτά σοι χήμεις φαμέν.

ΝΕ. ἀκούσομαι μὲν ὥς ἔφυν οἴκτου πλέως  
 πρὸς τοῦδ'· ὅμως δὲ μέιναντ', εἰ τούτῳ δοκεῖ, 1075

v. 1056. μέν—τε] Comp. the instances quoted by Matthiä, Grammar, § 622.

v. 1058. δε οἶμαι, &c.] Const. δε οὐδὲν (= οὐκ) οἶμαι κάκιον σοῦ κρατύνειν ἂν τούτων μηδὲ κάκιον ἐπιθύνειν ἂν χερί. If οὐδὲν οἶμαι be replaced by its equivalent ἀρνοῦμαι, the use of μηδὲ will be made quite clear.

v. 1060. Join χαῖρε πατῶν, 'I wish you joy in your walks,' &c.

v. 1065. ὥς στείχοντα δῆ] 'Forasmuch as I am going.'

v. 1066, sq. σοῦ φωνῆς προσφθεγκτός] 'Worthy to be addressed by you in speech.' On the personal genitive after προσφθεγκτός see note on v. 3. With the other gen. comp. Soph. El. 1002. ἀλυπος δτις, and Eur. Andr. 480. ἀθάπεντος γλώσσης.

v. 1074. ἀκούσομαι πρὸς τοῦδ'] 'Shall be represented by him.'

χρόνον τοσούτον, εἰς ὅσον τά τ' ἐκ νεῶς  
 στείλωσι ναῦται καὶ θεοῖς εὐζώμεθα.  
 χούτος τάχ' ἂν φρόνησιν ἐν τούτῳ λάβοι  
 λῶν τιν' ἡμῖν. νῶ μὲν οὖν ὀρμώμεθα·  
 ὑμεῖς δ', ὅταν καλῶμεν, ὀρμᾶσθαι ταχεῖς. 1080

- ΦΙ. ὦ κοῖλας πέτρας γυᾶλον  
 θερμόν καὶ παγετῶδες, ὥς σ'  
 οὐκ ἔμελλον ἄρ', ὦ τάλας,  
 λείψειν οὐδέποτε, ἀλλὰ μοι  
 καὶ θνήσκοντι συνοίσει. 1085  
 οἶμοι μοί μοι.  
 ὦ πληρέστατον αὔλιον  
 λύπας τᾶς ἀπ' ἐμοῦ τάλαν,  
 τίπτ' αὖ μοι τὸ κατ' ἡμαρ  
 ἔσται; τοῦ ποτε τεύξομαι 1090  
 σιτονόμου μέλεος πόθεν ἐλπίδος;  
 εἴθ' αἰθέρως ἄνω

v. 1076. τὰ ἐκ νεῶς] 'What belongs to the ship,' scil.  
 'What has been brought ashore from the ship.'

v. 1079. ὀρμώμεθα] So Elmsley for ὀρμώμεθον. Comp. e.g.  
 Soph Ant. 58, sqq. Buttm. (Lexilog. in v. χραισμεῖν) proves  
 that the dual and plural numbers were originally expressed by  
 the same form; to which circumstance the origin of the present  
 construction may be traced.

v. 1080. ὀρμᾶσθαι ταχεῖς] Inf. for imperat. On ταχεῖς,  
 see note on v. 808.

v. 1085. καὶ θνήσκοντι συνοίσει] 'Thou shalt be with me  
 even when I am dead:' i. e. 'As in my life we were associated,  
 so shall we be in my death.' This sense of the pres. part. θνή-  
 σκοντι is well defended by Wunder, who compares φονεύειν  
 (= interficere and interfectorem esse), &c.

v. 1089. τίπτε (= τί ποτε) 'what ever?' Τὸ κατ' ἡμαρ  
 = 'my daily sustenance.'

v. 1090. τοῦ = τίμος: σιτονόμου ἐλπίδος = expectation of  
 nourishment. On the double interrogative see v. 244.

v. 1092. The only chance of sense in this passage depends

πτωκάδες ὄξυτόνου διὰ πνεύματος  
 ἔλωσί μ'. οὐ γὰρ ἔτ' ἴσχω.

ΧΟ. σύ τοι, σύ τοι κατηξίωσας, 1095

ὦ βαρύνποτμ', οὐκ ἄλλοθεν  
 ἔχει τύχα τᾶδ' ἀπὸ μείζονος,  
 εὐτέ γε παρὸν φρονῆσαι,  
 τοῦ λφόνος δαίμονος εἶλον τὸ κάκιον ἐλεῖν. 1100

ΦΙ. ὦ τλάμων, τλάμων ἄρ' ἐγὼ  
 καὶ μόχθῳ λωβατός, ὃς ἦ-  
 δὴ μετ' οὐδενὸς ὕστερον  
 ἀνδρῶν εἰσοπίσω τάλας 1105  
 ναίων ἐνθάδ' ὀλοῦμαι,

αἰαῖ, αἰαῖ,  
 οὐ φορβὰν ἔτι προσφέρων,  
 οὐ πτανῶν ἀπ' ἐμῶν ὄπλων  
 κραταιαῖς μετὰ χερσὶν 1110  
 ἴσχων' ἀλλὰ μοι ἄσκοπα  
 κρυπτά τ' ἔπη δολεραῖς ὑπέδν φρενός·  
 ἰδοίμαν δέ νιν,

on the very doubtful rendering of πτωκάδες by 'whirlwinds' or something similar. ὄξυτόνου διὰ πνεύματος = 'with a shrill blast.' For ἴσχω Wunder reads ἀρκῶ.

v. 1095. σύ τοι κατηξίωσας] 'You have resolved for yourself.' Join ἄλλοθεν ἀπὸ μείζονος = 'from elsewhere, from a superior power.'

v. 1100. τοῦ λφόνος, &c.] 'You have chosen to have the inferior rather than the more desirable fortune.' The word εἶλον contains in itself the notion of *comparison*, whence the genitive δαίμονος. Comp. Hom. Il. α'. 117. Βούλομ' ἐγὼ λαὸν σὼν ἔμμεναι ἢ ἀπολέσθαι. Soph. Aj. 1357.

v. 1104. δε ἦδη, &c.] Const. δε ἦδη ἐνθάδε ὀλοῦμαι, μετ' οὐδένος ἀνδρός ὕστερον εἰσοπίσω τάλας ναίων. Schol.

v. 1109, sq. οὐ πτανῶν, &c.] Const. οὐκ ἴσχων μετὰ χερσὶν κραταιαῖς (in resistless hands) φορβὰν ἀπ' ἐμῶν ὄπλων πτανῶν.

v. 1111. ἄσκοπα] 'crafty;' lit. 'that could not be foreseen.'

τὸν τὰδε μῆσάμενον, τὸν ἴσον χρόνον  
ἐμὰς λαχόντ' ἀνίας.

1115

ΧΟ. πότμος, πότμος σε δαιμόνων τὰδ',  
οὐδὲ σέ γε δόλος ἔσχ' ὑπὸ  
χειρὸς ἐμᾶς. στυγεράν ἔχε  
δύσποτμον ἄρὰν ἐπ' ἄλλοις.

1120

καὶ γὰρ ἐμοὶ τοῦτο μέλει, μὴ φιλότῃτ' ἀπώσῃ.

ΦΙ. οἴμοι μοι, καὶ πον πολιάς  
πόντου θινὸς ἐφήμενος,

γελᾷ μου, χερὶ πάλλων

1125

τὰν ἐμὰν μελέου τροφὰν,

τὰν οὐδεὶς ποτ' ἐβάστασεν.

ὦ τόξον φίλον, ὦ φίλων

χειρῶν ἐκβεβιασμένον,

ἧ που ἐλεινὸν ὀρᾷς, φρένας εἴ τινας

1130

ἔχεις, τὸν Ἡράκλειον

ἄθλιον ὧδέ σοι

οὐκ ἔτι χρῆσόμενον τὸ μεθύστερον

v. 1116. πότμος ἔσχε σε τὰδε] 'Has brought you to this state.' Wunder compares *Æsch. Pers.* 750. πῶς τὰδ' οὐ νόσος φρενῶν Εἶχε παῖδ' ἐμόν. The sense of ἔχε, 'direct,' immediately following is somewhat similar to this. Join δόλος ὑπὸ χειρὸς ἐμᾶς = 'A trick played by me.'

v. 1121. μὴ φιλότῃτ' ἀπώσῃ] 'That you reject not our friendship' (which your curses, if continued, will force us to withdraw).

v. 1123. To avoid the repetition of the same final sound the adj. πολιάς is made to agree with θινός rather than with πόντου, to which it properly belongs.

v. 1125. γελᾷ, sc. ὁ Ὀδυσσεύς.

v. 1126. ἐμὰν μελέου] Comp. *Æd. Col.* 344. τὰμὰ δυστή-  
λου κακά. The Latin possessive adj. is constructed in the same way.

v. 1130. ἐλεινὸν ὀρᾷς] 'with pity thou lookest on ...'

v. 1131. τὸν Ἡράκλειον] 'the friend of Hercules.'

ἀλλ' ἐν μεταλλαγῇ  
 πολυμηχάνου ἀνδρὸς ἐρέσσει, 1138  
 ὁρῶν μὲν αἰσχροῦς ἀπάτας, στυγνὸν τε φῶτ'  
 ἐχθοδοπὸν,  
 μυρὶ ἀπ' αἰσχροῦν ἀνατέλλονθ', ὅσ' ἐφ' ἡμῖν κακὰ  
 ἐμήσατ' \* \*.

ΧΟ. ἀνδρὸς τοι τὸ μὲν εὖ δίκαιον εἰπεῖν 1140  
 εἰπόντος δὲ μὴ φθονεράν  
 ἐξῶσαι γλώσσας ὀδύναν.  
 κείνος δ' εἰς ἀπὸ πολλῶν  
 ταχθεὶς τοῦδ' ἐφημοσύνη  
 κοινὰν ἤνυσεν ἐς φίλους ἄρωγάν. 1145

ΦΙ. ὦ πταναὶ θῆραι χαροπῶν τ'  
 ἔθνη θηρῶν, οὓς ὄδ' ἔχει  
 χῶρος οὐρεσιβώτας,  
 φυγᾶ μ' οὐκ ἔτ' ἀπ' αὐλίων  
 πελᾶτ' οὐ γὰρ ἔχω χεροῖν 1150

v. 1134. ἐν μεταλλαγῇ—ἐρέσσει] 'Thou art handled by a different and wily master.'

v. 1136. ὁρῶν (= ὁράων) agrees with τόξον.

v. 1139. Const. μυρία κακὰ ἀνατέλλονθ', &c.] 'Causing to arise (i.e. creating) innumerable evils for me by disgraceful means.' There is a hiatus after ἐμήσατ'.

v. 1140. ἀνδρὸς, &c.] 'Excellence in (lit. the good part of) a man is to speak justly, and when he has spoken it not to,' &c.: εἰπόντος being the genitive absolute, instead of the accusative which the construction would require. Examples of this construction occur in Thucydides and other prose writers.

v. 1143. κείνος = Neoptolemus: τοῦδ' = Ulysses.

v. 1147. Const. οὓς οὐρεσιβώτας (acc. plur.) ὅδε χῶρος ἔχει.

v. 1149. φυγᾶ—πελᾶτ'] The Scholiast's view of this passage is perhaps the best: 'Ye will no longer approach me from your haunts so as to fly away from me' (again, but ye will now approach to take your revenge upon me for the slaughter I have made among you).

τὰν πρόσθεν βελέων ἀλκὰν,

ὃ δὺςτανος ἐγὼ τανῶν.

ἀλλ' ἀνέδην ὅδε χῶρος ἐρύκεται,

οὐκ ἔτι φοβητὸς ὑμῖν.

ἔρπετε, νῦν καλὸν

1155

ἀντίφονον κορέσαι στόμα πρὸς χάριν

ἐμᾶς σαρκὸς αἰόλας.

ἀπὸ γὰρ βίον αὐτίκα λείψω.

πόθεν γὰρ ἔσται βιοτά; τίς ὦδ' ἐν αὔραις τρέ-

φεται,

1160

μηκέτι μηδενὸς κρατύνων ὅσα πέμπει βιόδωρος

αἶα;

[Ο. πρὸς θεῶν, εἴ τι σέβει ξένον, πέλασσον

εὐνοία πάσα πελάταν

ἀλλὰ γνῶθ', εὖ γνῶθ' ὅτι σοὶ

1165

κῆρα τάνδ' ἀποφεύγειν.

οἰκτρα γὰρ βόσκειν, ἄδαῃς δ'

ἔχειν μυρίον ἄχθος, ᾧ ξυνοικεῖ.

v. 1153. ἀνέδην ἐρύκεται] 'Is carelessly guarded.'

v. 1155. νῦν καλὸν] sc. ἐστι, 'Now is there an opportunity.'

v. 1156. πρὸς χάριν] 'According to your pleasure.' So *ρὸς ἡδονήν*, Aristoph. *Ach.* 73.

v. 1160. ἐν αὔραις τρέφεται] 'lives on air.' Comp. *ἐν ταῖς*, v. 60, with note.

v. 1163. πέλασσον, &c.] 'Approach him who approaches us with perfect good will:' i.e. 'meet half way our advances friendship.'

v. 1165. σοὶ cannot be placed in the sentence independently. *ἐν σοὶ ἐστι*. The syntax therefore is improved by the substitution, after many editors, of *σὸν*.

v. 1167. βόσκειν] Comp. v. 313. Ἀδαῃς δ', &c. 'And it owes not how to support the manifold weight of grief with such it is united.'



ΦΙ. πάλιν, πάλιν παλαιὸν ἄλγημ' ὑπέμνασας, ὦ 116  
 λῶστέ τῶν πρὶν ἐντόπων.

τί μ' ὤλεσας; τί μ' εἰργασαι;

ΧΟ. τί τοῦτ' ἔλεξας;

ΦΙ. εἰ σὺ τὰν ἐμοὶ στυγεράν  
 Τρῳάδα γαῖάν μ' ἤλπισας ἄξειν. 117

ΧΟ. τόδε γὰρ νοῶ κράτιστον.

ΦΙ. ἀπὸ νῦν με λείπετ' ἤδη.

ΧΟ. φίλα μοι, φίλα ταῦτα παρήγγειλας, ἐκόντι τ  
 πράσσειν.

ἴωμεν, ἴωμεν,

ναὸς ἴν' ἡμῖν τέτακται. 118

ΦΙ. μὴ, πρὸς ἀραίου Διὸς, ἔλθης, ἱκετεύω.

ΧΟ. μετρίᾳζε

ΦΙ. ὦ ξένοι.

μείνατε, πρὸς θεῶν. 118

ΧΟ. τί θροεῖς;

ΦΙ. αἰαῖ, αἰαῖ· δαίμων, δαίμων.

ἀπόλωλ' ὁ τάλας.

ὦ πούς, πούς, τί σ' ἔτ' ἐν βίῳ

τεύξω τῷ μετόπιν τάλας;

v. 1170. πάλιν, &c.] 'You have *again* called to my mind  
 i. e. by again advising me to go to Troy.

v. 1171. τῶν πρὶν ἐντόπων] 'Of those who have yet visited  
 the place.'

v. 1174, sq. εἰ—ἤλπισας] 'In *having* expected.'

v. 1180. ναὸς ἴν', &c.] 'To the parts of the ship in which  
 our places have been assigned to us.'

v. 1183. μὴ ἔλθης] 'depart not.' Comp. ἔρχεται, v. 41  
 Πρὸς ἀραίου Διὸς, 'by the Zeus who presides over curses :'  
 lest I should invoke him against you.

v. 1188, sq. τί σε τεύξω] 'What am I to do with you?' The  
 construction is similar to that of εὔ, κακῶς ποιεῖν τινά.

- | ὦ ξένοι, ἔλθετ' ἐπήλυδες αὐθις. 1190
- ΚΟ. τί ῥέζοντες ἀλλοκότῳ  
γνώμα τῶν πάρος, ὧν προῦφαινες;
- ΝΙ. οὗτοι νεμεσητόν,  
ἀλύοντα χειμερίῳ  
λύπα καὶ παρὰ νοῦν θροεῖν. 1195
- ΚΟ. βαθί νυν, ὦ τάλαν, ὥς σε κελεύομεν.
- ΝΙ. οὐδέποτ', οὐδέποτ', ἴσθι τόδ' ἔμπεδον,  
οὐδ' εἰ πυρφόρος ἀστεροπητῆς  
βροντᾶς αὐγαῖς μ' εἰσι φλογίζων.  
ἐρρέτω Ἴλιον, οἳ θ' ὑπ' ἐκείνῳ 1200  
πάντες ὅσοι τόδ' ἔτλασαν ἐμοῦ ποδὸς ἄρθρον  
ἀπῶσαι.  
ἀλλ' ὦ ξένοι, ἐν γέ μοι εὐχος ὀρέξατε.
- ΚΟ. ποῖον ἐρεῖς τόδ' ἔπος;
- ΝΙ. ξίφος, εἴ ποθεν,  
ἧ γένυν, ἧ βελέων τι, προπέμψατε. 1205
- ΚΟ. ὥς τίνα ῥέξης παλάμαν ποτέ;
- ΝΙ. κρᾶτ' ἀπὸ πάντα καὶ ἄρθρα τέμω χερί  
φονᾶ, φονᾶ νόος ἦδη.
- ΚΟ. τί ποτε; 1210
- ΝΙ. πατέρα ματεύων.
- ΚΟ. ποῖ γὰρ;

v. 1191, sq. τί ῥέζοντες, &c.] 'To do what with a different purpose from the former orders which you gave.'

v. 1194. ἀλύοντα] Supply *τινα* and comp. *ἀλύει*, v. 174. [*χειμερίῳ λύπα* = 'in a storm of grief.'

v. 1204. εἴ ποθεν] 'from some quarter or other:.' the full expression is *εἴ ποθεν προπέμψαι δύνασθε*.

v. 1207. ὥς τίνα, &c.] The metre is defective.

v. 1208. πάντα is to be joined with ἄρθρα, not with κρᾶτα. In the gender of κρᾶτα see note on v. 1001. Φονᾶ = 'is ready for death.'

ΦΙ. ἐς Ἄϊδου

οὐ γάρ ἐστ' ἐν φάει γ' ἔτι.

ὦ πόλις, ὦ πόλις πατρία,

πῶς ἂν εἰσίδοιμί σ' ἄθλιός γ' ἀνὴρ,

ὃς γε σὰν λιπὼν ἱερὰν λιβάδ', 121

ἐχθροῖς ἔβαν Δαναοῖς

ἄρωγός· ἔτ' οὐδέν εἰμι.

ΧΟ. ἐγὼ μὲν ἤδη καὶ πάλαι νεὸς ὁμοῦ

στεύχων ἂν ἦν σοι τῆς ἐμῆς, εἰ μὴ πέλας

'Οδυσσέα στεύχοντα τόν τ' Ἀχιλλέως 122

γόνον πρὸς ἡμᾶς δεῦρ' ἰόντ' ἐλεύσσομεν.

ΟΔ. οὐκ ἂν φράσειας ἦντιν' αὐ παλίντροπος

κέλευθον ἔρπεις ὥδε σὺν σπουδῇ ταχύς;

ΝΕ. λύσων ὅσ' ἐξήμαρτον ἐν τῷ πρὶν χρόνῳ.

ΟΔ. δεινόν γε φωνεῖς· ἡ δ' ἁμαρτία τίς ἦν; 122

ΝΕ. ἦν σοι πιθόμενος τῷ τε σύμπαντι στρατῷ

ΟΔ. ἔπραξας ἔργον ποῖον ὧν οὐ σοι πρέπον;

ΝΕ. ἀπάταισιν αἰσχυραῖς ἄνδρα καὶ δόλοισι ἐλών.

ΟΔ. τὸν ποῖον; ὦ μοι· μῶν τι βουλεύει νέον;

ΝΕ. νέον μὲν οὐδέν· τῷ δὲ Ποίαντος τόκῳ 123

v. 1214. πῶς ἂν] See note on v. 994. Ὅς γε, see v. 600.

v. 1215. σὰν ἱερὰν λιβάδα] i.e. the Sperchius.

v. 1218. καὶ πάλαι] comp. v. 966. οὐ νῦν πρῶτον ἀλλὰ καὶ πάλαι. Ὅμοῦ in Attic Greek is frequently used for ἐγγύς Soph. Œd. R. 1007.

v. 1219. στεύχων ἂν ἦν] 'I should have been in the course of my journey...'

v. 1222. οὐκ ἂν φράσειας] See v. 674, and note.

v. 1224. λύσων ὅσ' ἐξήμαρτον] 'To make good the fault had committed.'

v. 1226. Supply ἡμαρτον, or ἔπραξα from ἔπραξας in 1227.

v. 1227. ὧν οὐ σοι πρέπον = ἐκείνων ἔργων, ἃ οὐ πρέπον ἦν σοι πράττειν. Comp. Œd. R. 862. οὐδὲν γὰρ ἂν πράττειν αὐ, ὧν οὐ σοι φίλον.

- ΟΔ τί χρῆμα δράσεις; ὥς μ' ὑπῆλθέ τις φόβος.  
 ΝΕ. παρ' οὐπερ ἔλαβον τάδε τὰ τόξ', αὖθις πάλιν  
 ΟΔ ὦ Ζεῦ, τί λέξεις; οὐ τί που δοῦναι νοεῖς;  
 ΝΕ. αἰσχροῦς γὰρ αὐτὰ καὶ δίκη λαβὼν ἔχω.  
 ΟΔ πρὸς θεῶν, πότερα δὴ κερτομῶν λέγεις τάδε; 1235  
 ΝΕ. εἰ κερτόμησίς ἐστι τάληθῇ λέγειν.  
 ΟΔ τί φῆς, Ἀχιλλέως παῖ; τί ν' εἶρηκας λόγον;  
 ΝΕ. δις ταῦτα βούλει καὶ τρὶς ἀναπολεῖν μ' ἔπη;  
 ΟΔ ἀρχὴν κλύειν ἂν οὐδ' ἄπαξ ἐβουλόμην.  
 ΝΕ. εὖ νῦν ἐπίστω. πάντ' ἀκήκοας λόγον. 1240  
 ΟΔ ἔστιν τις, ἔστιν ὅς σε κωλύσει τὸ δρᾶν.  
 ΝΕ. τί φῆς; τίς ἐσται μ' οὐπικωλύσων τάδε;  
 ΟΔ ξύμπας Ἀχαιῶν λαός· ἐν δὲ τοῖσδ' ἐγώ.  
 ΝΕ. σοφὸς πεφυκὼς οὐδὲν ἐξανδᾶς σοφόν.  
 ΟΔ σὺ δ' οὔτε φωνεῖς οὔτε δρασεῖεις σοφά. 1245  
 ΝΕ. ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω τάδε.  
 ΟΔ καὶ πῶς δίκαιον, ἃ γ' ἔλαβες βουλαῖς ἐμαῖς,  
 πάλιν μεθεῖναι ταῦτα;  
 ΝΕ. τὴν ἀμαρτίαν  
 αἰσχροὺς ἀμαρτῶν ἀναλαβεῖν πειράσομαι.

v. 1233. οὐ τί που] 'Surely you do not.'

v. 1234. αἰσχροῦς γὰρ, &c.] 'Yes, for,' &c.

v. 1239. ἀρχὴν] 'at all;' literally 'at first.' Comp. Soph.

Int. 92. τὴν ἀρχὴν is also thus used Plato, Apol. Soc. p. 29.

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v. 1240. εὖ ἐπίστω] 'Be well assured' (that I will return be bow). Πάντ' ἀκήκοας λόγον: a formula intimating that leoptolemus will not discuss the matter any further. See oph. Aj. 480.

v. 1241. τὸ δρᾶν] On the article with infin. see note on 1118.

v. 1249. ἀναλαβεῖν] 'to correct.' Eur. Ion, 426. τὰς πρὶν λαλαβεῖν ἀμαρτίας. With which compare a similar use of at. 'reprehendere' and the German 'zurücknehmen.'

ΟΔ. στρατὸν δ' Ἀχαιῶν οὐ φοβεῖ, πρᾶσσω τάδε;

ΝΕ. ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον. 1251  
ἀλλ' οὐδέ τοι σῇ χειρὶ πείθουμαι τὸ δρᾶν.

ΟΔ. οὐ τᾶρα Τρῳσὶν, ἀλλὰ σοὶ μαχούμεθα.

ΝΕ. ἔστω τὸ μέλλον. χεῖρα δεξιὰν ὀρᾷς  
κώπης ἐπιψαύουσας; 1252

ΟΔ. ἀλλὰ καμέ τοι  
ταῦτόν τόδ' ὄψει δρῶντα, κοῦ μέλλοντ' ἔτι.  
καίτοι σ' ἑάσω· τῷ δὲ σύμπαντι στρατῷ  
λέξω τὰδ' ἐλθὼν, ὅς σε τιμωρήσεται.

ΝΕ. ἐσωφρόνησας· κἂν τὰ λοιφ' οὕτω φρονῇς,  
ἴσως ἂν ἐκτὸς κλαυμάτων ἔχοις πόδα. 1260  
σὺ δ', ὦ Ποίαντος παῖ, Φιλοκτῆτην λέγω,  
ἔξελθ', ἀμείψας τάσδε πετρήρεις στέγας.

ΦΙ. τίς αὖ παρ' ἄντροις θόρυβος ἴσταται βοῆς;  
τί μ' ἐκκαλεῖσθε; τοῦ κεχρημένοι, ξένοι;

v. 1251. ξὺν τῷ δικαίῳ, &c.] 'Thanks to justice, I enter-  
tain not the fear which you endeavour to inspire me with;' or  
'the fear which you feel.' Comp. Soph. Aj. 1125. ξὺν τῷ  
δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν.

v. 1252. This verse has not a genuine look: it is considere  
spurious by Wunder. σῇ χειρὶ = 'by the use of violence o  
your part.'

v. 1253. οὐ τᾶρα = οὐτοι ἄρα.

v. 1256. οὐ μέλλοντ'] 'without delay.' After v. 1263. ex  
Ulysses.

v. 1260. ἐκτὸς κλαυμάτων, &c.] 'to avoid misfortunes;  
(κλαυμάτων = πημάτων, the effect being put for the cause  
This phrase frequently occurs. Comp. Æsch. Prom. 271. &  
τις πημάτων ἔξω πόδα ἔχει: and see Blomfield, Gloss.

v. 1262. ἀμείψας] 'having left' (literally 'changed'). S  
Lat. 'mutare.' 'Cælum non animum mutant, qui trans ma  
currunt.'

v. 1264. τοῦ κεχρημένοι;] 'In want of what?' This sens  
of κεχρημένος is more common in Epic poetry. Hom. Od  
i. 13.

- ὦ μοι· κακὸν τὸ χρῆμα. μὴν τί μοι μέγα 1265  
 πάρεστε πρὸς κακοῖσι πέμποντες κακόν;  
 ΝΕ. θάρσει· λόγους δ' ἄκουσον οὓς ἤκω φέρων.  
 ΦΙ. δέδοικ' ἔγωγε. καὶ τὰ πρὶν γὰρ ἐκ λόγων  
 καλῶν κακῶς ἔπραξα, σοῖς πεισθεὶς λόγοις.  
 ΝΕ. οὐκ οὖν ἐνεστί καὶ μεταγνῶναι πάλιν; 1270  
 ΦΙ. τοιοῦτος ἦσθα τοῖς λόγοις· χῶτε μὴν  
 τὰ τόξ' ἔκλεπτες, πιστὸς, ἀτηρὸς λάθρα.  
 ΝΕ. ἀλλ' οὐ τι μὴ νῦν βούλομαι δέ σου κλίνειν,  
 πότερα δέδοκται σοι μένοντι καρτερεῖν, 1275  
 ἢ πλεῖν μεθ' ἡμῶν.  
 ΦΙ. παῦε, μὴ λέξης πέρα. 1275  
 μάτην γὰρ ἂν εἴπης γε πάντ' εἰρήσεται.  
 ΝΕ. οὕτω δέδοκται;  
 ΦΙ. καὶ πέρα γ' ἴσθ' ἢ λέγω.  
 ΝΕ. ἀλλ' ἤθελον μὲν ἂν σε πεισθῆναι λόγοις  
 ἐμοῖσιν· εἰ δὲ μή τι πρὸς καιρὸν λέγων  
 κυρῶ, πέπαυμαι. 1280  
 ΦΙ. πάντα γὰρ φράσεις μάτην.  
 οὐ γὰρ ποτ' εὖνουν τὴν ἐμὴν κτήσει φρένα,

v. 1265. κακὸν τὸ χρῆμα] Hermann here notices a play upon words: χρῆμα being used with direct reference to κεχρημένοι. 'That which you want is evil.'

v. 1268. ἐκ λόγων καλῶν] 'By specious propositions.' Comp. v. 91.

v. 1273. ἀλλ' οὐτι μὴν νῦν] scil. τοιοῦτος ἔσομαι.

v. 1275. παῦε] scil. σεαυτόν.

v. 1276. εἰρήσεται] On this form of fut. pass. see v. 48.

v. 1277. καὶ—λέγω] 'Yes, know that it is so more than I assert.' A hyperbolical method of expressing determination. Καί—γε.

v. 1280. πέπαυμαι] 'I have done at once.' The perf. is used for the future to express the immediate consequence of the action spoken of. Compare δλωλα, v. 76.

ὅστις γ' ἐμοῦ δόλοισι τὸν βίον λαβων  
 ἀπεστέρηκας. κᾶτα νουθετεῖς ἐμὲ  
 ἐλθὼν, ἀρίστου πατρὸς αἰσχιστος γεγώς.  
 ὅλοισθ', Ἀτρεῖδαι μὲν μάλιστ', ἔπειτα δὲ 1285  
 ὁ Λαρτίου παῖς, καὶ σύ.

NE. μὴ 'πεύξῃ πέρα·

δέχου δὲ χειρὸς ἐξ ἐμῆς βέλη τάδε.

ΦΙ. πῶς εἶπας; ἄρα δεύτερον δολούμεθα;

NE. ἀπώμοσ' ἀγνοῦ Ζηνὸς ὕψιστον σέβας.

ΦΙ. ὦ φίλτατ' εἰπὼν, εἰ λέγεις ἐτήτυμα. 1290

NE. τοῦργον παρέσται φανερόν. ἀλλὰ δεξιὰν  
 πρότεινε χεῖρα, καὶ κράτει τῶν σῶν ὅπλων.

ΟΔ. ἐγὼ δ' ἀπαυδῶ γ', ὥς θεοὶ ξυνίστορες,  
 ὑπὲρ τ' Ἀτρειδῶν τοῦ τε σύμπαντος στρατοῦ.

ΦΙ. τέκνον, τίνος φώγημα; μῶν Ὀδυσσέως 1295  
 ἐπησθόμην;

ΟΔ. σάφ' ἴσθι· καὶ πέλας γ' ὄρας,  
 ὅς σ' ἐς τὰ Τροίας πεδί' ἀποστελεῶ βίφα,  
 ἐάν τ' Ἀχιλλέως παῖς ἐάν τε μὴ θέλῃ.

ΦΙ. ἀλλ' οὐ τι χαίρων, ἦν τόδ' ὀρθωθῇ βέλος.

NE. ᾶ, μηδαμῶς, μὴ πρὸς θεῶν, μεθῆς βέλος. 1300

v. 1282. τὸν βίον] 'my means of subsistence.' Comp. τὰν τροφὰν, v. 1126. See also v. 931.

v. 1285. Ἀτρεῖδαι—ἔπειτα δέ] 'The sons of Atreus first and foremost, after them,' &c.

v. 1289. ἀπώμοσ'] 'I swear that you are *not* being deceived.' Ἀπομύναι and ἐπομύναι signify respectively to deny and assert a thing upon oath. On the use of the aorist see Buttm. Gr. § 137.

v. 1293. ὥς θεοὶ ξυνίστορες] 'As heaven is conscious:' i. e. I call heaven to witness.

v. 1299. οὐτι χαίρων] Soph. Œd. R. 368. ἦ καὶ γεγηθως ταῦτ' δεῖ λέξειν δοκεῖς; Both participles may be rendered 'with impunity.'

ΦΙ. μέθες με, πρὸς θεῶν, χεῖρα, φίλτατον τέκνον.

ΝΕ. οὐκ ἂν μεθείην.

ΦΙ. φεῦ· τί μ' ἄνδρα πολέμιον  
ἐχθρόν τ' ἀφείλου μὴ κτανεῖν τόξοις ἐμοῖς;

ΝΕ. ἀλλ' οὐτ' ἐμοὶ τοῦτ' ἐστὶν οὔτε σοὶ καλόν.

ΦΙ. ἀλλ' οὖν τοσοῦτόν γ' ἴσθι, τοὺς πρῶτους στρατοῦ,  
τοὺς τῶν Ἀχαιῶν ψευδοκῆρυκας, κακοὺς 1306  
ὄντας πρὸς αἰχμὴν, ἐν δὲ τοῖς λόγοις θρασεῖς.

ΝΕ. εἶεν. τὰ μὲν δὴ τόξ' ἔχεις, κοῦκ ἔσθ' ὅτου  
ὀργὴν ἔχοις ἂν οὐδὲ μέμψιν εἰς ἐμέ.

ΦΙ. ξύμφημι. τὴν φύσιν δ' ἔδειξας, ᾧ τέκνον, 1310  
ἐξ ἧς ἐβλαστες· οὐχὶ Σισύφου πατρὸς,  
ἀλλ' ἐξ Ἀχιλλέως, ὃς μετὰ ζώντων θ' ὅτ' ἦν  
ἦκου' ἄριστα, νῦν δὲ τῶν τεθνηκότων.

ΝΕ. ἦσθην πατέρα τε τὸν ἐμὸν εὐλογοῦντά σε,

v. 1301. μέθες με χεῖρα] This construction of two cases with a verb, the former of which denotes the whole body spoken of and the latter the particular part meant, is called by Grammarians *σχῆμα καθ' ὅλον καὶ μέρος*. Examples are abundant.

v. 1302. οὐκ ἂν μεθείην = οὐ μεθήσω.

v. 1303. ἀφείλου] 'Hast taken away (the opportunity),' i. e. 'prevented.' Hence it is followed by *μη*, like those verbs which contain a negative notion.

v. 1306, sq. κακοὺς—αἰχμὴν] 'ignavos esse ad pugnam.'

v. 1311. ἐξ ἧς ἐβλαστες] When a vowel precedes a union of one of the middle vowels (*β, γ, δ*) with any liquid *except ρ* (whether they occur in the same or different words), it is made long. Comp. *ἡ πᾶσά βλάβη*, v. 622. The text affords one of the *very few exceptions* to this rule.

v. 1313. ἦκου' ἄριστα] 'had an excellent name.' νῦν δὲ τῶν τεθνηκότων = νῦν δὲ [ἀκούει ἄριστα ὅτε μετὰ] τῶν τεθνηκότων [ἐστίν].

v. 1314. On the acc. of the object after ἦσθην comp. note on v. 1021. Comp. Soph. Aj. σὲ μὲν εὖ πρᾶσσοντ' ἐπιχαίρω. Wakefield quotes acc. after *gaudere* (Stat. Theb. iv. 231), after *pallere* (Hor. Od. iii. 27. 26), *ardere* (Hor. Od.)



αὐτόν τέ μ' ὦν δέ σου τυχεῖν ἐφίεμαι 1315  
 ἄκουσον. ἀνθρώποισι τὰς μὲν ἐκ θεῶν  
 τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν·  
 ὅσοι δ' ἐκουσίοισιν ἔγκεινται βλάβαις,  
 ὥσπερ σὺ, τούτοις οὔτε συγγνώμην ἔχειν  
 δίκαιόν ἐστιν οὔτ' ἐποικτεῖρειν τινά. 1320  
 σὺ δ' ἠγρίωσαι, κοῦτε σύμβουλον δέχει,  
 εἰάν τε νουθετῇ τις εὐνοία λέγων,  
 στυγεῖς, πολέμιον δυσμενῇ θ' ἠγούμενος.  
 ὁμως δὲ λέξω· Ζῆνα δ' ὄρκιον καλῶ·  
 καὶ ταῦτ' ἐπίστω, καὶ γράφου φρενῶν ἔσω. 1325  
 σὺ γὰρ νοσεῖς τόδ' ἄλγος ἐκ θείας τύχης,  
 Χρύσης πελασθεὶς φύλακος, ὃς τὸν ἀκαλυφῇ  
 σηκὸν φυλάσσει κρύφιος οἰκουρῶν ὄφιος·  
 καὶ παῦλαν ἴσθι τῆσδε μή ποτ' ἐντυχεῖν

v. 1321. κοῦτε—τε] *Kai* couples the two sentences; and οὔτε—τε join the two parts of the latter.

v. 1325. γράφου φρενῶν ἔσω] 'Write them in thy heart.' A frequent metaphor. *Comp.* *Æsch. Prom.* 814. "Ἦν ἐγγράφου, σὺ μνήμοσιν δέλτοις φρενῶν, and *Blomfield's Glossar.*

v. 1326. νοσεῖς τόδ' ἄλγος] The acc. follows the verb in a cognate sense.

v. 1327. Χρύσης πελασθεὶς φύλακος] 'Having approached the guardian of Chryse:' i. e., as it is explained in the next lines, 'the serpent which guarded her altar.' This refers to the legend that Philoctetes was punished for pointing out to the Greeks the hidden altar of Chryse. See the metrical argument to this play.

v. 1328. σηκὸν] 1° the enclosure; 2° the thing enclosed: hence 'the altar,' which was surrounded by a hedge.

v. 1329. ἴσθι μή ποτ' ἐντυχεῖν] ἐντυχοῦσαν would be more in accordance with common usage: but *Matthiä* (*Gr. Gr.* 549, 6. *Obs.* 2) has collected many instances of the construction in the text: e. g. *Thucyd.* vi. 59. The aor. infinitive is frequently used as if its sense bore some affinity to that of the future: the action being considered, though future, as certain of occur-

νόσου βαρείας, ὡς ἂν αὐτὸς ἥλιος 1330  
 ταύτῃ μὲν αἶρῃ, τῇδε δ' αὖ δύνῃ πάλιν,  
 πρὶν ἂν τὰ Τροίας πεδί' ἐκὼν αὐτὸς μόλῃς,  
 καὶ τῶν παρ' ἡμῖν ἐντυχῶν Ἀσκληπιδῶν  
 νόσου μαλαχθῆς τῇσδε, καὶ τὰ πέργαμα  
 ξύν τοῖσδε τόξοις ξύν τ' ἐμοὶ πέρσας φανῇς.  
 ὡς δ' οἶδα ταῦτα τῇδ' ἔχοντ' ἐγὼ φράσω. 1336  
 ἀνὴρ γὰρ ἡμῖν ἐστὶν ἐκ Τροίας ἀλούς,  
 Ἔλενος ἀριστόμαντις, ὃς λέγει σαφῶς  
 ὡς δεῖ γενέσθαι ταῦτα· καὶ πρὸς τοῖσδ' ἔτι,  
 ὡς ἔστ' ἀνάγκη τοῦ παρεστῶτος θέρους 1340  
 Τροίαν ἀλῶναι πᾶσαν· ἢ δίδωσ' ἐκὼν  
 κτείνειν ἑαυτὸν, ἣν τάδε ψευσθῇ λέγων.  
 ταυτ' οὖν ἐπεὶ κάτοισθα, συγχῶρει θέλων.

rence. Thus it is sometimes used with ἐλπίζω and similar expressions. The use of the genitive after ἐντυγχάνω is of rare occurrence; but here, as in v. 729 (παιδὸς ὑπαντήσας, see note), the compound verb has the construction of the simple one. Const. ἴσθι παῦλαν μήποτε ἐντυχεῖν τῇσδε νόσου, 'that relief will never come to this disease.'

v. 1331. αἶρῃ] The transitive verb is here used intransitively, as ἀνέχειν Soph. Œd. R. 174.

v. 1333. καὶ—'Ἀσκληπιδῶν] On ἐντυχῶν with gen. see v. 1329. Ἀσκληπιάδης and Ἀσκληπιδῆς are forms of the same patronymic; as Χαλκωδοντιάδης (Hom. II. β'. 541) and Χαλκωδοντιδῆς (Eur. Ion, 59). Τῶν Ἀσκληπιδῶν is a generic term for 'physicians.' Comp. παῖδες Ἡφαίστου, Æsch. Eum. 13.

v. 1334. νόσου μαλαχθῆς] Here the genitive follows the implied meaning of the verb μαλάσσεσθαι; which, as it is applied in the text, is 'to be set free from.' Eur. Phœn. 1028. νόσου τῇδ' ἀπαλλάξω χθόνα. Comp. also the double constructions of the Lat. verbs 'circumdo,' 'induo,' &c.

v. 1340. θέρους] On this gen. see note on v. 821.

v. 1341. Const. ἢ ἐκὼν δίδωσιν ἑαυτὸν [ὥστε τινα] κτείνειν, 'Freely offers himself for some one to kill him.'

καλὴ γὰρ ἤ<sup>ἐκ τῆς ἀριστείας</sup> κτήσις, Ἑλλήνων ἕνα  
 κριθέντ' ἄριστον, τοῦτο μὲν παιωνίας 1345  
 εἰς χεῖρας ἐλθεῖν· εἶτα τὴν πολύστονον  
 Τροίαν ἐλόντα κλέος ὑπέρτατον λαβεῖν.

ΦΙ. ὦ στυγνὸς αἰὼν, τί με, τί δῆτ' ἔχεις ἄνω  
 βλέποντα κούκ ἀφήκας εἰς Ἄιδου μολεῖν;  
 οἴμοι, τί δράσω; πῶς ἀπιστήσω λόγοις 1350  
 τοῖς τοῦδ', ὃς εὖνους ὦν ἐμοὶ παρήνευσεν;  
 ἀλλ' εἰκάθω δῆτ'; εἶτα πῶς ὁ δύσμορος  
 εἰς φῶς τὰδ' ἔρξας εἰμι; τῷ προσήγορος;  
 πῶς, ὦ τὰ πάντ' ἰδόντες ἀμφ' ἐμοῦ κύκλοι  
 ταῦτ', ἐξανασχήσεσθε τοῖσιν Ἀτρέως 1355  
 ἐμὲ ξυνόντα παισιν, οἳ μ' ἀπώλεσαν;  
 πῶς τῷ πανώλει παιδὶ τῷ Λαερτίου;  
 οὐ γὰρ με τᾶλγος τῶν παρελθόντων δάκνει·

v. 1344, sq. ἕνα κριθέντ' ἄριστον] ἕνα ἄριστον = 'by far the best.' Comp. Εἰς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης. So also unus in Lat.

v. 1345, sq. τοῦτο μὲν—εἶτα] 'In the first place—then.' Soph. Antig. 63. τοῦτο μὲν—ἔπειτα δέ. Œd. Col. 441. τοῦτο μὲν—οἱ δέ. Antig. 165. τοῦτο μὲν—τοῦτ' αὖθις.

v. 1349. ἀφήκας—μολεῖν] i. e. ὥστε μολεῖν.

v. 1350. πῶς ἀπιστήσω;] 'How am I to disobey?' Œd. R. 625. ὡς οὐχ ὑπεῖξων οὐδὲ πιστεύσων λέγεις.

v. 1352. ἀλλ' εἰκάθω δῆτ'] 'Well, am I to yield then?' i. e. 'Suppose I yield.' Eur. Or. 779. ἀλλ' δῆτ' ἔλθω;

v. 1353. εἰς φῶς] So Cic. uses 'in luce' for 'before the face of men.'

τῷ προσήγορος] 'With whom shall I converse?'

v. 1354. ὦ τὰ πάντ'—κύκλοι] 'Ye eyes that have seen all that has been done with me.'

v. 1355. Wünder, ταῦτ' ἐξανασχήσεσθε, τοῖσιν Ἀτρέως, &c.: where τοῖσιν—ἀπώλεσαν are exegetical of ταῦτα.

v. 1357. τῷ Λαερτίου] Brunck, τοῦ Λαερτ. 'Articulum raro propriis nominibus præfigunt Tragici.' Pors. Phœn. 145.

ἀλλ' οἷα χρὴ παθεῖν με πρὸς τούτων ἔτι  
δοκῶ προλεύσσειν. οἷς γὰρ ἡ γνώμη κακῶν 1360  
μήτηρ γένηται, τᾶλλα παιδεύει κακά.  
καὶ σοῦ δ' ἔγωγε θαυμάσας ἔχω τόδε.

χρῆν γάρ σε μήτ' αὐτόν ποτ' ἐς Τροίαν μολεῖν,  
ἡμᾶς τ' ἀπείργειν, οἳ γέ σον καθύβρισαν,  
πατρὸς γέρας συλῶντες. [οἳ τὸν ἄθλιον  
Αἴανθ' ὄπλων αὐτοῦ πατρὸς ὕστερον δίκη  
'Οδυσσεύς ἔκριναν.] εἶτα τοῖσδε σὺ 1365

εἰ ξυμμαχήσων, καὶ μ' ἀναγκάζεις τάδε;  
μὴ δῆτα, τέκνον· ἀλλ' ἃ μοι ξυνώμοσας,  
πέμψον πρὸς οἶκους· καὶ τὸς ἐν Σκύρῃ μένων  
ἔα κακῶς αὐτοὺς ἀπόλλυσθαι κακοῦς.

χοῦτω διπλὴν μὲν ἐξ ἑμοῦ κτήσει χάριν, 1370  
διπλὴν δὲ πατρός· κοῦ κακοῦς ἐπωφελῶν  
δόξεις ὅμοιος τοῖς κακοῖς πεφυκέναι.

ΝΕ. λέγεις μὲν εἰκότ'· ἀλλ' ὅμως σε βούλομαι

v. 1360. οἷς γὰρ, &c.] 'For in whomsoever *principle* is the origin of evil deeds, it makes them adepts in every other kind of wickedness.'

v. 1362. καὶ—τόδε] Pors. Eur. Or. 614. objects to καὶ—δέ, and proposes καὶ. Translate: 'I am astonished at this in you.' On the const. of ἔχω with part. comp. v. 600.

v. 1363. Join σε—αὐτόν. 'Ἡμᾶς τ' ἀπείργειν, &c.] 'And to endeavour to keep me from (going to join those) who,' &c. The words οἳ τὸν ἄθλιον—ἔκριναν are rejected by the best critics as spurious.

v. 1369. This verse is inharmonious from the want of either *cæsura*: the unpleasantness of the rhythm is an echo to the sense, as in Æsch. Eum. 26. λαγὼ δίκην Πενθεῖ καταβράβησας μόρον. κακῶς—κακοῦς: a common pleonasm. With κακῶς ἀπόλλυσθαι comp. κακῶς ὀλεῖται, Eur. Med. 787.

v. 1370. διπλὴν χάριν] i.e. by doing as well a service to Philoctetes as an injury to the Atridae.

- θεοῖς τε πιστεύσαντα τοῖς τ' ἐμοῖς λόγοις  
 φίλου μετ' ἀνδρὸς τοῦδε τῆσδ' ἐκπλεῖν χθονός.  
 ΦΙ. ἢ πρὸς τὰ Τροίας πεδία καὶ τὸν Ἀτρείως 1376  
 ἔχθιστον υἱὸν τῷδε δυστήνῃ ποδί;  
 ΝΕ. πρὸς τοὺς μὲν οὖν σε τῇνδε τ' ἔμπυον βάσιν  
 παύσοντας ἄλγους ἀποσώζοντας νόσου.  
 ΦΙ. ὦ δεινὸν αἶνον αἰνέσας; τί φῆς ποτε; 1380  
 ΝΕ. ἂ σοί τε κάμοι λῶσθ' ὁρῶ τελούμενα.  
 ΦΙ. καὶ ταῦτα λέξας, οὐ κατασχύνει θεοὺς;  
 ΝΕ. πῶς γάρ τις αἰσχύνειτ' ἂν ὠφελούμενος;  
 ΦΙ. λέγεις δ' Ἀτρείδαις ὄφελος, ἢ 'π' ἐμοὶ τὰδε;  
 ΝΕ. σοί που φίλος γ' ὦν, χῶ λόγος τοιόσδε μου. 1385  
 ΦΙ. πῶς, ὅς γε τοῖς ἐχθροῖσί μ' ἐκδοῦναι θέλεις;  
 ΝΕ. ὦ τᾶν, διδάσκου μὴ θρασύνεσθαι κακοῖς.  
 ΦΙ. ὀλεῖς με, γινώσκω σε, τοῖσδε τοῖς λόγοις.  
 ΝΕ. οὐκουν ἔγωγε· φημί δ' οὐ σε μανθάνειν.  
 ΦΙ. ἔγωγ' Ἀτρείδας ἐκβαλόντας οἶδά με. 1390  
 ΝΕ. ἀλλ' ἐκβαλόντες εἰ πάλιν σώσουσ' ὄρα.

v. 1374. θεοῖς] 'the gods,' i. e. the oracle.

v. 1375. μετ' ἀνδρὸς τοῦδε] 'with me.'

v. 1378. μὲν οὖν = 'immo vero,' 'nay rather:' ἔμπυον has the second syllable long.

v. 1379. Eur. Elect. 1025. ἢ δῶμ' ὀνήσων τᾶλλα τ' ἐκσώζων τέκνα.

v. 1382. Translate: 'Are you not ashamed before heaven of having said this?' On κατασχύνει with acc. see note on v. 1021.

v. 1384. A preposition governing two cases united by a conjunction is sometimes placed only before the latter of them. Soph. Oed. R. 783. σχιστῇ δ' ὁδὸς Ἐς ταὐτὸ Δελφῶν κατὰ Δαυλίας ἄγει.

v. 1385. σοί που φίλος γ' ὦν] Supply λέγω.

v. 1387. κακοῖς = ἐν κακοῖς.

v. 1389. φημί δ', &c.] 'I fancy you do not understand me.'

ΦΙ. οὐδέποθ' ἐκόντα γ' ὥστε τὴν Τροίαν ἰδεῖν.

ΝΕ. τί δῆτ' ἂν ἡμεῖς δρῶμεν, εἰ σέ γ' ἐν λόγους  
 πείσειν δυνησόμεσθα μηδὲν ὧν λέγω;  
 ὡς ῥᾶστ' ἐμοὶ μὲν τῶν λόγων λῆξαι, σέ δὲ 1395  
 ζῆν ὥσπερ ἤδη ζῆς ἄνευ σωτηρίας.

ΦΙ. ἔα με πάσχειν ταῦθ' ἅπερ παθεῖν με δεῖ·  
 ἃ δ' ἤνεσάς μοι δεξιᾶς ἐμῆς θιγὼν,  
 πέμπειν πρὸς οἴκους, ταῦτά μοι πρᾶξον, τέκνον,  
 καὶ μὴ βράδυνε μηδ' ἐπιμνησθῆς ἔτι 1400  
 Τροίας. ἅλως γάρ μοι τεθρήνηται γόοις.

ΝΕ. εἰ δοκεῖ, στείχωμεν.

ΦΙ. ὦ γενναῖον εἰρηκῶς ἔπος.

ΝΕ. ἀντέρειδε νῦν βάσιν σῆν.

ΦΙ. εἰς ὅσον γ' ἐγὼ σθένω.

ΝΕ. αἰτίαν δὲ πῶς Ἀχαιῶν φεύξομαι;

ΦΙ. μὴ φροντίσης.

ΝΕ. τί γὰρ, ἐὰν πορθῶσι χώραν τὴν ἐμήν; 1405

ΦΙ. ἐγὼ παρῶν

ΝΕ. τίνα προσωφέλησιν ἔρξεις;

ΦΙ. βέλεσι τοῖς Ἡρακλέους

ΝΕ. πῶς λέγεις;

ΦΙ. εἶρξω πελάζειν [σῆς πάτρας].

v. 1392. οὐδέποθ', &c.] 'Never shall they deliver me so that,' &c.

v. 1393. τί ἂν δρῶμεν] 'What must we do?'

v. 1394. The future is sometimes used after εὐχομαι, βούλομαι, and the like, as it is here after δυνησόμεσθα.

v. 1395. ῥᾶστ' = ῥᾶστόν ἐστι. Comp. v. 524.

v. 1398. ἃ ἤνεσας] 'what you have said (that you would say)' = 'promised.'

v. 1399. πέμπειν. See note on v. 496.

v. 1402. ἀντέρειδε, &c.] 'Make your steps firm by leaning against me' (ἀντί). εἰς ὅσον γ' γε = 'yes.'

v. 1408. εἶρξω πελάζειν = εἶρξω αὐτοὺς τοῦ πελάζειν.

NE. [ἀλλ' εἰ δρῶς ταυθ' ὥσπερ αὐδῶς] στεῖχε προσ-  
κύσας χθόνα.

HP. μήπω γε, πρὶν ἂν τῶν ἡμετέρων  
αἴης μύθων, καὶ Ποίαντος· 1410  
φάσκειν δ' αὐδὴν τὴν Ἡρακλέους  
ἀκοῇ τε κλύειν λεύσσειν τ' ὄψιν.  
τὴν σὴν δ' ἦκω χάριν οὐρανίας  
ἔδρας προλιπών,  
τὰ Διός τε φράσων βουλευμάτά σοι, 1415  
κατερητύσων θ' ὁδὸν ἣν στέλλει·  
σὺ δ' ἐμῶν μύθων ἐπάκουσον.  
καὶ πρῶτα μὲν σοι τὰς ἐμὰς λέξω τύχας,  
ὅσους πονήσας καὶ διεξελθὼν πόνοιν,  
ἀθάνατον ἀρετὴν ἔσχον, ὥς πάρεσθ' ὀράν. 1420  
καὶ σοί, σάφ' ἴσθι, τοῦτ' ὀφείλεται παθεῖν,  
ἐκ τῶν πόνων τῶνδ' εὐκλεᾶ θέσθαι βίον.  
ἐλθὼν δὲ σὺν τῷδ' ἀνδρὶ πρὸς τὸ Τρωικὸν  
πόλισμα, πρῶτον μὲν νόσου παύσει λυγρᾶς,  
ἀρετῇ τε πρῶτος ἐκκριθεὶς στρατεύματος, 1425  
Πάριν μὲν, ὃς τῶνδ' αἷτιος κακῶν ἔφυ,  
τόξοισι τοῖς ἐμοῖσι νοσφιεῖς βίον,  
πέρσεις τε Τροίαν, σκῦλά τ' εἰς μέλαθρα σα  
πέμψεις, ἀριστεῖ' ἐκλαβὼν στρατεύματος,

Verbs expressing hindrance as more commonly followed by a pleonastic μή.

v. 1411. φάσκειν] Inf. for imperat. See v. 57.

v. 1418. τὴν σὴν δ' ἦκω χάριν = ἐποίησα ταύτην τὴν ὁδόν. τὴν σὴν χάριν, the three latter words being in apposition with ὁδόν, which is implied in ἦκω.

v. 1420. ἀρετὴν] 'Reward of excellence,' 'glory': a sense frequent in Thucydides. Musgr. compares Plat. Symp. 108. D. Ἄλλ', οἶμαι, ὑπὲρ ἀρετῆς ἀθανάτου πάντες πάντα ποιοῦσιν. ὥς πάρεσθ' ὀράν] i. e. by the supernatural splendour of his appearance.

Ποίαντι πατρὶ πρὸς πάτρας Οἴτης πλάκα. 1430  
 ἃ δ' ἂν λάβῃς σὺ σκῦλα τοῦδε τοῦ στρατοῦ,  
 τόξων ἐμῶν μνημεῖα πρὸς πυρὰν ἐμὴν  
 κόμῃς. καὶ σοὶ ταῦτ', Ἀχιλλέως τέκνον, -  
 παρήνεσ'· οὔτε γὰρ σὺ τοῦδ' ἄτερ σθένεις  
 ἐλεῖν τὸ Τροίας πεδῖον οὔθ' οὗτος σέθεν. 1435  
 ἀλλ' ὡς λέοντε συννόμῳ φυλάσσετον  
 οὗτος σὲ καὶ σὺ τόνδ'. ἐγὼ δ' Ἀσκληπιὸν  
 παυστήρα πέμψω σῆς νόσου πρὸς Ἴλιον.  
 τὸ δεύτερον γὰρ τοῖς ἐμοῖς αὐτὴν χρεὼν  
 τόξοις ἀλῶναι. τοῦτο δ' ἐννοεῖσθ', ὅταν 1440  
 πορθῇτε γαῖαν, εὐσεβεῖν τὰ πρὸς θεούς.  
 ὡς τᾶλλα πάντα δεῦτερ' ἡγείται πατὴρ  
 Ζεὺς. ἡ γὰρ εὐσέβεια συνθνήσκει βροτοῖς,  
 καὶ ζῶσι, καὶ θάνασιν, οὐκ ἀπόλλυνται.  
 ΦΙ. ὦ φθέγμα ποθεινὸν ἐμοὶ πέμψας, 1445

v. 1431. Translate: 'Whatever spoils you shall receive from this army as acknowledgements of the deeds done by my weapons.' The acknowledgements made to Philoctetes' own prowess were to be sent home.

v. 1434. παρήνεσα] 'I advise.' Comp. ἀπαύροσα, v. 1289; ἰσθην, v. 1314; and Buttm. Gr. § 137. Obs. 9.

v. 1435. τὸ Τροίας πεδῖον] 'the territory of Troy:' 'das Gebiet Trojas.' Wunder.

v. 1437. Hermann remarks that the violence of Philoctetes' malady required divine aid, and that therefore Hercules promises to send the deified Æsculapius.

v. 1441. εὐσεβεῖν τὰ πρὸς θεούς] These words, according to the Schol., contain an allusion to the sacrilegious behaviour of Neoptolemus at the siege of Troy. See Virg. Æn. ii.

v. 1443. ἡ γὰρ εὐσέβεια, &c.] 'For the character of piety remains with men in death.' Brunck wished to substitute οὐ γὰρ ἡεσέβεια, &c.

v. 1445. φθέγμα] 'Vox sollennis de voce, quam dū in scenam producti mittebant.' Wunder. Comp. e.g. Soph. Aj. 14. ὦ φθέγμ' Ἀθάνας.



χρόνιός τε φανείς,  
οὐκ ἀπιθήσω τοῖς σοῖς μύθοις.

NE. καγὼ γνώμη ταύτη τίθεμαι.

HP. μή νυν χρόνιοι μέλλετε πράσσειν.

καιρὸς καὶ πλοῦς

1450

ὃδ' ἐπείγει γὰρ κατὰ πρύμνην.

ΦΙ. φέρε νῦν στείχων χώραν καλέσω.

χαῖρ' ὦ μέλαθρον ξύμφρουρον ἐμοί,

Νύμφαι τ' ἐνυδροὶ λειμωνιαῖδες,

καὶ κτύπος ἄρσην πόντου προβολῆς,

1455

οὐ πολλάκι δὴ τοῦμόν ἐτέγχθη

κρᾶτ' ἐνδόμυχον πληγαῖσι νότου,

πολλὰ δὲ φωνῆς τῆς ἡμετέρας

Ἑρμαῖον ὄρος παρέπεμψεν ἐμοὶ

στόνον ἀντίτυπον χειμαζομένῳ.

1460

νῦν δ' ὦ κρῆναι, Λύκιόν τε ποτὸν,

λείπομεν ὑμᾶς, λείπομεν ἤδη,

δόξης οὐ ποτε τῆσδ' ἐπιβάντες.

v. 1448. καγὼ, &c.] 'I too give my assent to this expression of feeling.' Τίθεμαι is used independently, as if = τίθεμαι ψῆφον. Elmal. however has proposed γνώμην ταύτην.

v. 1450. πλοῦς = 'fair wind.' See v. 467.

v. 1452. φέρε—καλέσω] 'Come, let me address.'

v. 1453. ξύμφρουρον ἐμοί] 'my safeguard and familiar abode.' 'Proprie φρουρόν συνὸν ἐμοί,' Matthiä.

v. 1454. ἐνυδροὶ λειμωνιαῖδες] 'Haunting the streams that are in the meadows.'

v. 1455. κτύπος—προβολῆς] 'Mighty noise of the dashing of the sea.'

v. 1458. πολλὰ = πολλάκις.

v. 1460. χειμαζομένῳ] So ἀλύοντα χειμερίῳ λύπα, v. 1194.

v. 1461. Λύκιόν τε ποτὸν] A fountain, says Schol., in Lemnos, sacred to Apollo.

v. 1463. δόξης—ἐπιβάντες] Soph. Œd. Col. 189. εὐσεβίας ἐπιβαίνοντες. Hom. Od. xxiii. 52. ὄφρα σφῶν εὐφροσύνης ἐπιβῆτον Ἀμφοτέρω φίλον ἦτορ.

χαῖρ', ὃ Λήμνου πέδον ἀμφίαλον,  
καί μ' εὐπλοία πέμψον ἀμέμπτως, 1465  
ἔνθ' ἡ μεγάλη Μοῖρα κομίζει,  
γνώμη τε φίλων, χῶ πανδαμάτωρ  
δαίμων, ὃς ταῦτ' ἐπέκρανεν.

ΚΟ. χωρῶμεν δὴ πάντες ἀολλεῖς,  
Νύμφαις ἀλίσαισιν ἐπευξάμενοι 1470  
νόστου σωτήρας ἰκέσθαι.

v. 1467. γνώμη φίλων] i.e. of Neoptolemus and his crew.

χῶ πανδαμάτωρ Δαίμων] sc. Jupiter.

v. 1471. σωτήρας] This is strictly a masc. form: the corresponding fem. being σωτήρας, and is used to suit the verse. So (Ed. R. 80, sq. ἐν τύχῃ γέ τῃ Σωτῆρι. Æsch. Agam. 664. Τύχῃ δὲ σωτῆρ ναῦν στελοῦσ' ἐφέζετο.

FINIS.

7

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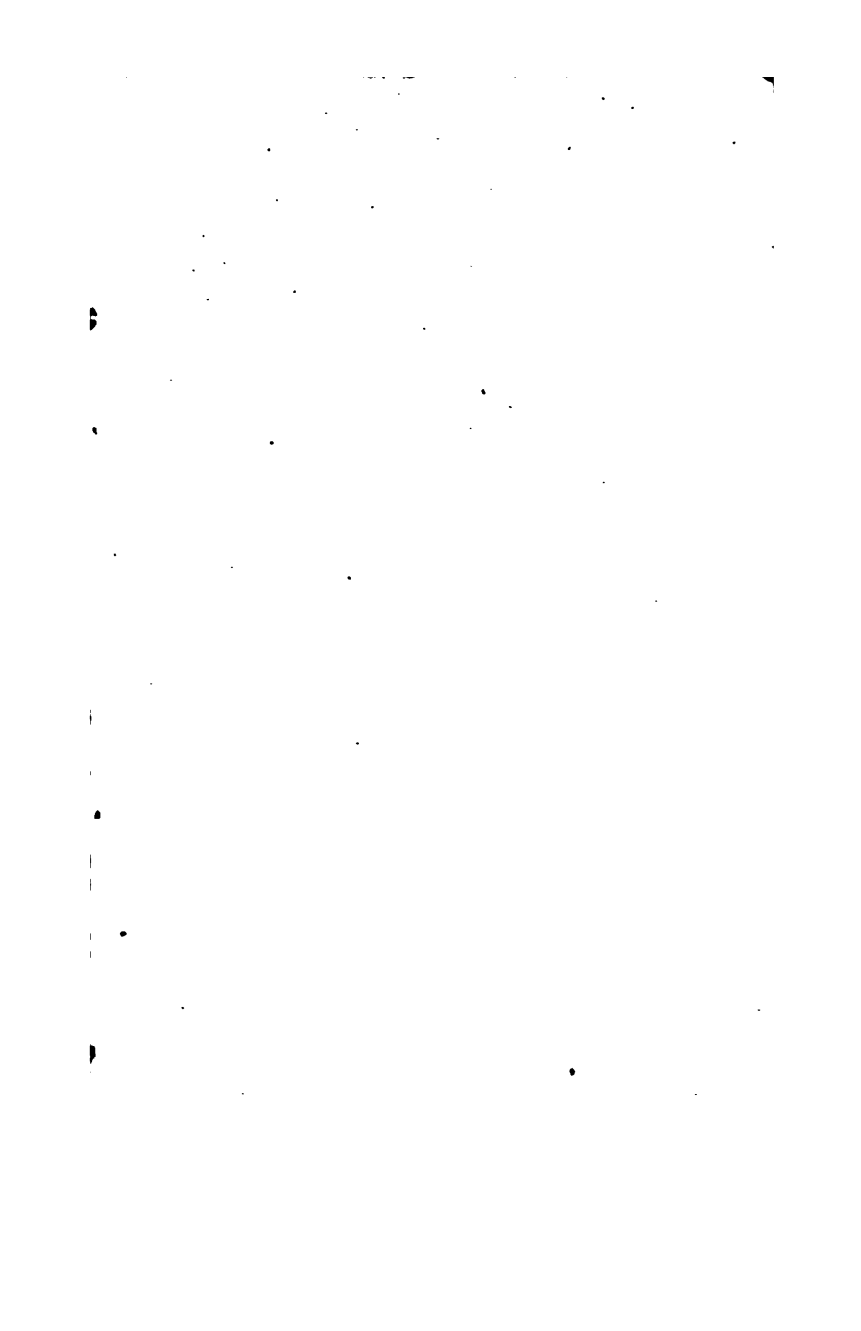
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